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REPORT
OF
NATIONAL SEMINAR ON CITIZENSHIP

SCARBOROUGH, ONTARIO
MAY 4-6, 1953



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REPORT OF NATIONAL SEMINAR ON CITIZENSHIP

Scarborough, Ontario,

May 4th-6th, 1953.

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WITHDRAWN

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INTRODUCTION

A National Seminar on Citizenship was held from May 4th to May 6th, 1953 at the Guild Inn, Scarborough, Ontario under the sponsorship of the Canadian Citizenship Branch of the Department of Citizenship and Immigration.

The participants, numbering eighty-eight persons, were selected from among the workers in voluntary community organizations, leaders in adult education, social scientists and government officials. They were invited to discuss citizenship training with special emphasis on the integration of newcomers, and the respective roles of voluntary and governmental agencies in this field.

The work of the Seminar was carried out in four Commissions on Integration of Newcomers, Programmes and Materials, Research and Leadership, with co-ordination being achieved through plenary sessions. Special Working and Reference papers were prepared in advance by some of the participants who were left entirely free to express their own opinions. They should, therefore, not be regarded as reflecting the views of the participants generally, or of any governmental or voluntary agencies. These papers formed the basis for discussion at the various sessions.

This report contains the opening addresses, the Working and Special papers, the proceedings of the Seminar and a list of recommendations and resolutions approved at the final plenary session. It is felt that a study of this report will be useful in assessing the problems involved in citizenship training in Canada and will materially assist those organizations and agencies engaged in meeting the problems.

The gratitude of the Department of Citizenship and Immigration is expressed to those who prepared papers for use at the Seminar, the chairmen and rapporteurs of the respective Commissions and to all participants who consented to take part in the deliberations.

PROVINCE OF NEWFOUNDLAND

DEPARTMENT OF ECONOMIC DEVELOPMENT

St. John's

A MESSAGE

From HON. J.R. SMALLWOOD, Premier of Newfoundland

For the people of Newfoundland, who form the greatest bloc of New Canadians of recent times, your deliberations have a particular meaning. To me, as one who has made some contribution to the rounding out of the Canadian nation to the easternmost reaches it should have attained generations ago, it is particularly gratifying to learn of the serious thought which you propose to give to the role of leadership and education in the Canadian way of life.

In the main we share the problems of other New Canadians. Our insular independence of centuries standing, our ardent pride in old British and Newfoundland traditions still, after four years, make the designation of Canadian a little strange to us. But while a measure of provincial pride and local nationalism may have a place, they must take second place to the demands of the nation of Canada. We, like other New Canadians, must merge our national identity to the Canadian pattern. We have to acquire the pride in things Canadian we have had so long in things Newfoundland. To do that we need to know the Canadian story.

Unfortunately the story of the Canadian nation and the Canadian way of life is still only sketchily told to Canadians. Canada's leaders in every walk of life, her schools, her writers, her commentators on the day-to-day events, have a tremendous job of education to do to point up and present Canada's story to old and new Canadians alike.

Canada's story is worth the telling. It is the story of a nation young in tradition, in the arts, the letters, and the sciences, but vigorous and forward-thrusting in industry and development.

Canada is a good nation. It is a nation of which we have every right and reason to be proud. And there is within her confines the natural wealth in men and resources, given the proper leadership and direction, to make of Canada a truly great nation. You, in your discussions have a contribution to make to the Canadian way of life, and it is my earnest hope that you will make it.

Address by Col. Laval Fortier, Deputy Minister
of Citizenship and Immigration

In the name of the Minister of Citizenship and Immigration, in the name of the staff of the Citizenship Branch and in my own name, and as Deputy Minister of the Department responsible for the organization of this seminar, I am pleased indeed to have this opportunity of extending a welcome to all of you who gathered here, from throughout Canada, to participate in this seminar on citizenship. It is indeed gratifying to know that so many outstanding Canadians with a wealth of experience in the social sciences, adult education, and related subjects, have consented to attend and to bring to the discussion their personal knowledge of the problems involved.

La réunion d'un si grand nombre d'experts en matière de civisme et d'éducation populaire me donne raison de croire que les résultats de cette conférence seront non seulement appréciables au point de vue de notre ministère, mais aussi fort utiles au Canada tout entier.

Nous souhaitons et espérons que vous discuterez en détail les problèmes se rapportant à l'adaptation et à l'intégration de nos néo-Canadiens. Des milliers d'immigrants ont été admis au pays depuis la fin de la deuxième guerre mondiale dont non seulement les âges, les métiers et les professions sont fort variés mais aussi les nationalités. Ces néo-Canadiens, on les trouve aujourd'hui partout au Canada, dans les grandes villes comme dans nos plus petits villages. Nous voulons évidemment qu'ils deviennent tous de vrais citoyens canadiens. Il est donc important de les aider le plus possible afin de hâter leur intégration.

As indicated by the programme, the general theme of the seminar is the integration of newcomers and the problems related to it. Only through such integration may we achieve that degree of unity and understanding that is necessary, if the newcomer is to contribute fully to the economic, social and cultural development of our country. It is generally agreed that a newcomer cannot participate fully in the life of a community without the knowledge necessary to the acceptance of his new responsibilities as a resident of the community. In this respect, Canadians, generally, have been most helpful and we are constantly receiving reports of new projects and activities that are being undertaken to aid the newcomers in integrating themselves quickly.

Il est évident que nos néo-Canadiens ne peuvent être intégrés à la vie canadienne s'ils sont isolés et si nous Canadiens les ignorons. Il faut de toute nécessité s'occuper d'eux, les aider, les encourager, en un mot leur démontrer que l'hospitalité chez-nous n'est pas un vain mot. Nous avons la réputation d'être hospitaliers, pourquoi ne le serions-nous pas à l'égard de ces gens qui ne demandent qu'à être nos amis, nos frères. Il faut bien reconnaître qu'en certains milieux, et je ne veux pas insinuer que cela existe seulement dans le Québec, car cela existe aussi dans d'autres provinces, il faut reconnaître, dis-je, qu'il existe ici et là une certaine résistance, une certaine froideur à leur égard. C'est pourquoi il faut plus que des efforts individuels, il faut organiser et grouper ces efforts.

By aiding newcomers, may I suggest that we are aiding ourselves Canadians. You are certainly aware that Canadians individually, and national organizations on occasion, ask to be assisted in the development of programmes and activities to promote good citizenship among native-born. This, I am sure, is partly the result of the numerous groups of persons who made it their duty to facilitate the adjustment and integration of newcomers.

There are numerous ways of defining citizenship, for it is a subject with many ramifications. Whatever the definition may be, however, you will agree that the responsibility for promoting good citizenship lies with the individual citizens and with the groups or organizations which individual citizens voluntarily form.

There is a great variety of such organizations in both structure and function, all of which are concerned with one or more aspects of the subject. But it is assumed that we all have a common goal --- the development of good citizenship, whether our work lies with the newcomers, the youth of our country or the adult population.

With these thoughts in mind, the participants of this seminar are invited to discuss, as individuals possessing expert knowledge, the general rôle that should be played by voluntary organizations and government agencies in the broad field of citizenship promotion. It is not intended, of course, to discuss the programme of specific organizations, since it is a matter lying entirely outside the scope of this gathering.

The work of the Canadian Citizenship Branch is concerned mainly with assistance to others in planning and developing programmes or activities in the field of citizenship, that are determined upon the organizations concerned themselves. There is no intention on the part of our Department to change this approach. Of course, it will be most useful to learn from the discussions that will take place at this seminar the nature of assistance that you feel might be forthcoming from the Canadian Citizenship Branch. You may be sure that such suggestions or observations as are made during the deliberations will meet with our serious consideration.

By such consultation as this seminar, and similar conferences, it may be possible to bring about an even greater degree of co-operation and effectiveness between ourselves and the various organizations and other agencies engaged in the field of citizenship promotion.

Le travail du stage a été divisé entre quatre commissions. Il n'y a aucun doute que plusieurs de nos invités aimeraient à participer au travail de plus d'une commission. C'est pour cela que nous avons mis au programme des sessions plénières, au cours desquelles tous pourront prendre part à la discussion et durant lesquelles seront discutés les travaux des différentes commissions.

Every participant should feel free to speak French or English. Participants should use the language in which he feels that he can express his views to better advantage.

Comme les discussions à ce séminaire pourront être en français et en anglais, nous nous proposons d'en publier les rapports dans les deux langues.

Plenary sessions will take place at the call of the Chairman of the Seminar. At the plenary sessions, the work of all commissions will be co-ordinated and this should give an opportunity to all participants of relating the work of their commission to that of the others.

Nous vous sommes reconnaissants d'avoir bien voulu accepter notre invitation de venir participer à ce stage national sur le civisme and I wish to express my appreciation to all attending the seminar who, through their experience and knowledge of the problems involved, will contribute much to the deliberation and, we hope, to the success of the undertaking.

Opening Address by Mr. Geoffrey Andrew, Chairman of the Seminar

I should like first of all to express personal thanks to the Deputy Minister, Colonel Fortier, and to Mr. Bussiere for the opportunity of coming here and meeting with so many highly qualified people to discuss those aspects of the problems of citizenship which are outlined in our agenda. I would like also to offer my sincere congratulations to the members of the Department who have been responsible for the arrangements, as they have obviously been made with great care for the success of the Conference and, if our deliberations are not profitable, it will not be the fault of the sponsoring body. In particular, I would like to congratulate both the Department and the authorities concerned on the excellent working papers which have come into the hands of the Seminar members well ahead of time.

The presence here of so many people qualified by training and experience to participate in the Seminar should also be mentioned. People have come all the way from British Columbia to Newfoundland - that province which, as has been pointed out, has produced a notable and remarkable group of New Canadians. I myself was under the impression that Newfoundland was taking over Canada, but than I am from the Maritime Provinces and I may be a few years in advance of the fact. It is, I think, an acknowledgment of the urgency of the matters under discussion that responsible and experienced people have been willing to take time, in extremely busy lives, to come here and lend their experience to the discussion of these most important Canadian problems.

I don't think that it is an accident that this Conference has been called at this time because we are, at the moment, I think, looking back over an era of about twenty years during which a social philosophy of what I may call "liberal humanitarianism" has been dominant on this continent. The original impetus of this philosophy has been, in some measure, spent and today it is being challenged. It is not up to me to say whether or not it has run its course or whether it can continue to be the prevailing philosophy during the next decades. It is, however, timely to re-examine the basic premises of liberal humanitarianism in order to find out to what extent the current challenges are valid, and to what extent they reflect inadequacies in interpretation. It is timely to make this re-examination in terms of citizenship, not only because we are currently bringing in large numbers of new Canadians, but also because the concept of citizenship is central to the social philosophy of which I have been talking. Faced with the influx of New Canadians, we need to know here in Canada what our citizenship means and what the social purposes of the Canadian people will be in the second half of the twentieth century, if we are to integrate one in seventeen of our present population successfully into the Canadian society.

When I was thinking over what I wanted to say today, after reading the extremely interesting papers prepared for the members of the Conference, I had the feeling that I had been through this kind of re-examination of

social purposes once before. Almost everybody here, judging by the faces, went through the business of discovering the social purposes of Canada in the early thirties when circumstances forced the job on us. Most of us will remember the circumstances that made it necessary for a whole lot of groups in this country to come together and to try and discover common social or political objectives; to find out what we wanted Canada to become; because in those days what Canada was did not seem very good. That process, in those years, was not confined to voluntary groups concerned with the general problems of citizenship; it was manifested in the actions of political parties as well. This was the period during which the Conservative Party developed its "new deal" programme. The same period saw the origin, for example, of the C.C.F. Party. It was also the period during which the Liberals gathered at Port Hope to refashion their political philosophy as well as their political platform and, to the best of my knowledge, none of these parties have since then gathered for such thorough re-examination of their political beliefs. Then there was urgency; then there was excitement; and most of the groups, political and otherwise, felt terribly important because they felt the necessity to discover, for their own sakes and for the sake of the country, what our social purposes should be. The great prophet of the era was, of course, Franklin D. Roosevelt. He was the man who inspired a great deal of what I have described as liberal humanitarianism. He was not a philosopher and there weren't many good philosophers among his immediate followers, and besides the times urged action not philosophy. What developed from the group discussions of the early thirties and the Roosevelt example was the embarking on a programme of liberal humanitarianism action. You will recall the slogans of the period: The Forgotten Man, The Common Man, We Have Nothing to Fear but Fear Itself - and later on, there were such things as the Four Freedoms. The symbols of the time, the things that stirred people's imaginations, were the T.V.A. development and the Grand Coulee Dam. I, myself, will never forget the first sight of that enormous hole in the ground that was destined to become a seventy-year development, planned by the Government for the betterment of the physical and social environment of the American people. These symbols animated people on both sides of the border to engage in programmes of action designed to improve man's lot by improving his physical and social surroundings.

What was the dynamic in all this? There can be little doubt that it was based on the concept of Christian Love or Charity, that it centred around the injunction to "love your neighbour". It is also perhaps worth noting that this programme was concerned with works rather than faith; with a specifically secular aspect of a specifically religious concept. Out of this movement developed a new secular ministry, if I can use the expression, the ministry of the social worker, the applied social scientist, and associated with him, as his public relations officer, so to speak, the adult educationalist. It is, I think, interesting to note the extent to which the old Ministers of religion have come in the intervening period to qualify themselves for the new secular ministry by becoming, in effect, social workers or, at least, concentrating on the social aspect of religion. So much for the dynamic.

What were the accomplishments of the period? There were a great many of them. First, the lot of the "common man" was improved by the development of programmes of social security. Second, the prestige of the "common man" was elevated by the attention that was paid to his importance to society at large; third, the under-privileged in society were given additional protection and support in the form of scientific services, in agriculture, medicine, etc.; fourth, the doctrine of the relative equality of all men was widely proclaimed and widely accepted, largely in response to the challenge of Hitlerian racism; and fifth, a good deal of understanding was extended to the care of such socially maladjusted people, as alcoholics, drug addicts and sexual deviants. I could go on adding to this list for some time, but I want, in particular, to draw your attention to some of the latter date assumptions arising out of some of this considerable list of accomplishments.

In the early thirties, it was claimed that the people needed social assistance whether they were good, bad or indifferent because their families needed protection. Today, the assertion is made that they have a right to social assistance because they are human. Now I am going to suggest that the case for this statement of right has not been widely made or widely accepted. I think most of us understand the case, but not only is it not understood by the public at large, but it is in opposition to some strongly held beliefs of some of our religious groups who feel that self-reliance, independence, and thrift are basic virtues and that when you extend "rights" that challenge these beliefs you are undermining the character and fabric of our society.

Similarly, when we claim that alcoholics, drug addicts and deviants are sick people who ought to be treated, rather than criminals who ought to be punished, we are challenging the convictions of many who feel that such attitudes threaten the concept of personal responsibility. The same kind of question has arisen out of some of the social results of medical advances. To what end are we saving the lives of those who will remain hopeless cripples? I am not, of course, challenging these concepts of liberal humanitarianism myself. I am merely stating that, in my opinion, we have not made the case for them successfully enough to have them widely understood and supported. The liberal humanitarian answers to these questions need restatement, and continuing restatement.

The second point to which I would like to draw particular attention is one which arises out of the assertion of the equality, or the relative equality, of all humans. This idea was an extremely useful contribution of the social anthropologist in response to Hitlerism, and it has been very widely - though by no means universally - accepted.

But we seem to have jumped from the idea of the relative equality of individuals to an assertion of the relative equality of all cultures - of all societies - and I would like to take a moment to point out some of the implications of this jump, both nationally and internationally. One of the real international dilemmas of the present day arises out of the fact that, because it is widely accepted throughout the world, that human individuals have relatively the same capacity for development, by the same

token it is widely claimed that all societies have relatively the same capacities for performing very different social functions.

In addition and at the same time, all national aspirations are becoming identified with the single function of self-government. Now there is a real dilemma here and one to which I do not know the answer; but it is one that urgently needs some thinking and writing about. And the dilemma is this: In human societies, as I understand the literature, you pretty well get social, political, economic or cultural results where you put your human quality, and, in the different traditions of different societies, human quality has been attracted to many different lines of endeavour. In some societies, the national tradition has attracted the best of its human quality to various fields of science, and let us say to military affairs; in other societies, to the arts and engineering; in still others, to the arts of government and public service. At the same time, all societies in the contemporary world aspire to govern themselves, whether or not it has been a part of their social tradition to attract the best of their human resources to the arts of self-government. As a matter of fact, it is only in a few societies, so far as I can understand it, that the national tradition has concentrated on the arts of self-government, and I do not, for a moment, imply that those societies which have concentrated on the arts of government have a superior culture to those which have concentrated on other arts or sciences. One thing however would seem certain, and that is that you are not likely to have good government as a part of your cultural tradition if you do not attract to your public life a large percentage of the best of your people. In short, all societies in the world today want to govern themselves and quite rightly, but all societies are not equal or even efficient in the arts of self-government, and weak government, no matter how strong and healthy the rest of the national culture may be, in the kind of divided world we live in, is an invitation to disorder and aggression. We need, in fact, to study how to reconcile the diversity of traditional cultures with the single test of the attainment of national aspiration - which is self-government.

Inside our Canadian society we are also facing the same dilemma. While we are, I am glad to say, relatively free from the weakness of regarding the peoples of different racial origins as being superior or inferior to other individuals of other origins, we have tended to assume that all the cultural backgrounds of the very diverse Canadian family are equal, or something like equal. I have during the last few years been associated with a committee that has been attempting to do something about the Doukhobor problem in British Columbia, and one of the difficulties in the way of doing anything about Doukhobors, and in particular about the Sons of Freedom, a sect of the Doukhobors, arises out of the assumption, on the part of non-Doukhobor Canadians, that the Doukhobors ought to act like Canadians, and from the concomitant feeling that if they do not act like Canadians they must be animated by ill will. Some of them, notably among the Sons of Freedom, are perverse by Canadian standards but they are not necessarily animated by ill will, and attempts to assist in their adjustment are not likely to be fruitful unless we understand just how different their culture is, and in the case of the Sons of Freedom, just how limited and restricted a culture it is.

Now the point I want to make here is this, that we have devoted ourselves to the security and the enhancement of the prestige of the "common man", and the common man, the average citizen, of very various and diverse cultural origins has developed a good deal of confidence about his place and rights in society, but without being reached by our adult education agencies about his obligations and duties in our kind of society or about the prevailing social outlook of Canadians. There are in Canada today large numbers of people who are challenging the assumptions of the dominating social philosophy, who are challenging the latest developments of social welfare practice and social science theory, and many of these peoples are challenging these programmes and theories from a cultural background uninformed in Canadian terms and in particular out of tune with the main English and French speaking Canadian tradition.

And so it seems to me important today that we see here an opportunity to redefine our social purposes and our social objectives with a view to gaining wide acceptance for them. If we don't do this, if we don't gain acceptance for what has been the prevailing social climate, that social climate is subject to change without much notice. It may be, as I said at the outset, that the prevailing social philosophy needs change, adjustment or re-adjustment, but it would be a pity to have it adjusted or re-adjusted without examination, and by re-action only, and so I say that this is a very appropriate time for groups, such as this one to come together to try to discuss, in terms of newcomers to Canada and in terms of old Canadians, be they English- or French-speaking, Newfoundlanders or British Columbians, in what direction we want Canada to develop, and what concepts of citizenship we want to generate or regenerate.

And now one last word. The last word I want to say has to do with Canadian culture. There has been a lot of attention paid to Canadian culture in the last few years. The Massey Report was the largest single document on the subject, and I think it is a magnificent document, but it did, in a sense, lend too much emphasis to the idea that culture is very largely concerned with the Arts and Letters, even though the document itself pays a great deal of attention to the Humanities and Social Sciences. When we talk as we do, and deplore the lack of a Canadian culture, as we are prone to do, we are overlooking something that is to me of at least equal importance to the Arts and Letters, and that is, that relative to other societies, Canada has developed as an integral part of her culture, very fine social institutions that are distinctive and comparable to any which exist in any country. And Canada has also developed political institutions which are sound, relatively very efficient and responsible, and by and large, comparable also to any that have been developed anywhere. These are two important aspects of our culture that tend to be overlooked and, in the world in which we live, our political and social institutions have, because of the universal importance placed on the arts of self-government, an exceptional importance not only to ourselves but to the world at large. If everyone wants to equate all national aspirations with self-government, then Canada has a great deal to contribute to a very troubled international society. However, we can only make this contribution if we keep our own institutions healthy and efficient and if we communicate

throughout the whole of the Canadian family the pride in them that we have every right to feel. For that reason, it seems to me especially appropriate that we should be paying a good deal of attention, at this time, to the institutions of citizenship, to the social philosophy that animates them, and to the effort which will have to be made to keep them in good order and progressively developing.

Address by the Hon. Walter Harris, Minister of Citizenship and
Immigration

I would like to say how grateful we are for your presence here, and to thank you, Mr. Chairman, for your remarks about the Department and its activities to this moment including the sponsorship of this meeting. I want to assure you that the invitation which you received was an invitation recommended by the Department itself to the Minister, and was the outcome of the experiences the Department had had during the past five or six years in dealing with new citizens. They have felt, individually and collectively, that the problem is one which cannot possibly be solved by a civil service, no matter how great, not only with respect to the actual work to be done, but in the maintenance of contacts in order to understand problems, which perhaps are basic to some extent but which are always shifting, depending upon the individual with whom you deal. It was with that in mind, that the decision was reached to hold a conference to refresh, if you will, the minds of those who have been working for the government on this subject, by the advice that you would give them, and, at the same time, to bolster the Minister a little bit in his defence of the programme of citizenship in the country.

Someone said the other day in the House of Commons that a minister was an "advocate". I have heard him described in many other ways, on occasion, but the point, I think, was rather well taken. It is the duty of the Minister to advocate, in parliament and in public, a course of action which has been agreed upon by common decision, as a result of the experience of experts, as a result of public opinion, and finally, of course, as a result of government policy.

Government policy, as we all know, changes from day to day, and must do so, in a democracy to take note of the fluctuating opinion of the public as it affects a given problem. Now, in citizenship I am free to confess that I, personally, am not too well acquainted with the problems. I confined myself largely in the early stages of the new Department to Immigration and to a lesser extent to Indian Affairs. This left Citizenship to grow a little bit like Topsy. I gather that it has grown exceedingly well. But, we have come to the conclusion - in fact, we came to the conclusion some months ago, that immigration now is fairly well in hand. I don't suggest that it is good or bad, or anything approaching perfect, but the policy and the means of carrying out the policy are fairly well established and can be administered with less friction and less study than we have had to devote to it in the past three or four years. On the other hand, citizenship, the reception of immigrants, their integration and all the other consequences upon their coming here are problems which began in 1947. This movement of peoples began on a humanitarian basis for many and it was only two or three years later that other problems began to arise. It became perfectly clear that the government could not deal with these problems without the aid of a great many goodwishers and voluntary workers throughout the country.

I have been astonished at the number of organizations which do, in fact, aid our people throughout Canada, and you, of course, are

representatives of those organizations. You have had a wealth of experience, far more so perhaps than many of our people - in collating information which you have in your mind and at your fingertips that is necessary for the future conduct of our Department, while your ideas as to what should be done in the future are most valuable. Indeed, I think that ideas only spring from experience, and for that reason, your experience would give rise to more ideas than we can hope to conceive sitting, and not necessarily in the "ivory tower", but nevertheless sitting, in an atmosphere which tends to keep one somewhat remote from immediate problems.

The problem - as I see it, and you have been discussing it, I know, at extremely high intellectual levels and extremely low practical levels - is briefly this: We must go, in citizenship, all the way from the very minimum of practical appreciation of the loneliness of the immigrant from the minute he steps off the ship, right through the ultimate position of that man in the community after many years of life here. In considering all these problems we must bear in mind what we think the future of Canada should be and what the future of its citizens should be. I would not want to make any forecast, but I think we all agree that, so far, this country has avoided the pitfalls which have caused a good deal of distress in other countries concerning these problems. Perhaps we have avoided it merely because of our limited experience with the problems. Whatever it may be, as a people we are inclined to be cautious, careful, and sober-minded, perhaps too much so, I am told on occasions, but withal such characteristics develop a spirit of responsibility and a belief that the future will hold something that the present does not give. Now, if that future can be brought about by the application to the new Canadian and to ourselves of the inspiring thought that Canada offers to the world an unselfish viewpoint, as indeed we do, and I think everyone here agrees with that; that all of our actions in the world, other than the normal ones of promoting the welfare and the standard of living of our country has been actuated by the desire to see that the principles which have actuated our own people apply in other countries, we as a nation, will have accomplished much. If that unselfish viewpoint can be strengthened at home and gradually imposed abroad, then, the Canadian people will justify its existence many times over.

I believe that is your purpose here. I think you want to establish the basis of Canadian citizenship, both practically and theoretically, and if you have done that, I am quite sure that you have charted a course for our people in the future, both immediate and distant.

Now, I can only say this in conclusion, that whatever resolutions you may eventually pass will, of course, be the subject of very close study, not only by those present from this department, but by myself and my colleagues. We have no desire whatever, in government, to conduct this branch of government except as it may meet the wishes of Canadians and representative Canadians throughout the whole country, because we realize that basically our people are good citizens. They know what it means to contribute to the community; they know what it means in time of stress to do their part, and that knowledge is the basis on which our whole culture should be built. If that knowledge and participation can be imparted to those with whom we deal as early as possible, then the purpose of this

Seminar will have been achieved. Government itself will do what it can to assist, always subject, of course, to whatever criticism parliament may raise. However, representatives at the Canadian Citizenship Branch are not able to reach all citizens. They co-operate, therefore, with leaders of groups and societies that are doing the work at the local level.

I think I should add that it has been a personal pleasure to meet those of you that I have had an opportunity of meeting here. I must also say, that other current affairs notwithstanding, I hope it will be my privilege to meet you and the group which you represent at one time or another in your own community. I was asked by the Prime Minister to say that he personally appreciates the fact that you have taken the time to come here to assist us, and to assure you that we realize, that Canadian citizenship is of the best and must be continued as the best.

Factors in the Integration of Groups

Alan F. Klein

PART I. What is Citizenship?

Not so long ago when one of my classes returned to the classroom after the intermission break, I noticed that all the students were wearing small lapel tags. At first I ignored them thinking it some form of tag day, or a campus fraternity. The tags read B.A.I.K. However, my curiosity got the better of me and I asked, "Are those tags for a secret society?".

"Yes, in a way".

"What do the initials mean?", I asked.

"When we finished with the first hour of class we decided we had a common bond, so we organized this club. We call it the "Boy Am I Confused Club".

"But", I protested, "Confused - confused is spelled with a 'C' not a 'K'".

"You don't realize how confused we are", one student replied, grinning.

Since I began to prepare this paper on citizenship, I have begun to realize just how confused we are. I should hesitate to say such a thing to a group of experts like you. Experts often meticulously and painstakingly ferret out minute pieces of truth which they carefully test and validate, only to go on to sweeping generalizations that are unsupportable. But away from the lighter side of poking fun at ourselves - we are confused about citizenship. The word means different things to different people and it has come to be narrowly applied. One almost gets the feeling from the recent articles on citizenship that citizenship may be defined as that which you must teach to new Canadians. This obviously is absurd.

Because of the derivation of the term it has come to mean learning about politics. One is a citizen of a state or government and hence has certain rights, privileges and responsibilities. It follows that citizenship encompasses those rights and responsibilities, and the person enjoying them must learn what they are and what to do about them. As a result, citizenship means to many - to vote at election time. Voting may be one indication of one's citizenship but it is hardly a criterion.

I suspect that this line of reasoning is behind the idea that citizenship is civics. It may be different now, but when I went to school we were taught citizenship by studying civics. To be a good citizen one had to know all about the machinery of the government. The more one knew about the national government the better, but knowledge of local government was left pitifully small. The latter is so today. Yet citizenship has greater meaning at the local level than at the national. And today we tend to believe that citizenship should be taught to newcomers by the same process. Some think the newcomer must learn all about our government and our political

history in order to become a good citizen. In Ontario about 30% citizenship education is in this area, since a large portion of time is spent in language. I am pleased to note that more emphasis is placed upon the local and community scene than on the civics type. The smallest part of training is given over to relearning attitudes which I hope to show is most important.

There is confusion about knowing and doing. Knowing about our way of life provides no guarantee that one either (1) believes it to be a good system (2) understands it (3) or will do something about it. Some of the people who know the most about government are the very ones who seek to evade its tax or customs laws, as examples.

There remains the fallacy that I referred to earlier - citizenship is something to teach to newcomers. This implies that the new Canadian is the one who must learn about the system of self-government in order to become a Canadian. The thing that amuses me here is that I find most Canadians know precious little about local government. I am tempted to say to you that if you wish to make newcomers good citizens by making them like Canadians, you have a job to do on citizenship among the native-born first. The newcomer will then, by the process of acculturation, become a good citizen. We have placed emphasis, perhaps on the wrong end, by stressing citizenship education for newcomers while woefully neglecting it with our own. I am challenging the Canadian. The level of good citizenship among us is not high enough for comfort.

For example - at this critical time in our history, we all know what we are against. About that there seems to be remarkable unanimity. We are not nearly so sure of what we are for - we do not know the true meaning of democracy. We have not sold Canada to the Canadians as well as they have been sold what not to buy. This tremendous job lies before us and we had better not neglect it for too long.

In a recent issue of "The Child" one youngster, talking about citizenship said, "It isn't knowing what is good, but doing what is good". Citizenship is "doing what is good". Citizenship is an attitude about other people, government, and society in general. It is the ability to live with other people. Citizenship is being a good neighbour. Citizenship is Christian principles in action. Citizenship implies participation in one's neighbourhood and communal affairs. Participation is the key word here.

Prof. Charles E. Hendry, in his new book, "The Role of Groups in World Reconstruction" (Woman's Press) says,

"When one has really tasted active participation in planning and carrying out projects of his own choosing, the sheeplike obedience to the commands of a leader have little appeal to him. The neighbourhood is the seed bed of practical citizenship and the job of the neighbourhood house is to draw out and cultivate good citizenship, neighbourliness, and fair play". The concept he carries through here is that citizenship is effective membership in society.

Hugh L. Keenleyside, in the Foreward to the same book says,

"The healthy development of democratic ideas and institutions and the nourishing of their survival capacity in the present world scene depend in large measure on the opportunity of the average citizen to participate responsibly in group life. Democracy, like religion, must be taught as well as 'caught'. It is a discipline in human relations as well as an enlivening faith of all persons to become responsible for their own destiny and the welfare of their fellows. This is a discipline taught effectively in the give - and - take of organized group life. In youth organizations, community service agencies, workers' organizations, church groups, women's organization, to mention only a few examples, the rank - and - file citizen associates with his fellows to further common welfare as he sees it, and in so doing develops his own stature as a human being".

In another section, Prof. Hendry speaks of, "creating on the part of the average German citizen greater awareness of his responsibilities and rights as a citizen through participation in community councils and other non-governmental civic bodies, and to provide experience in exercising responsibility and in discovering channels through which community problems can be solved co-operatively."

Citizenship involves what Father Levesque calls "the social sense". This is a concept of socialization and the concern for the welfare of others. To me, this means not only the strong for the weak, but each for all. There is inherent in this the necessity to internalize social values that stem from a philosophy about society. In "one world" we have thrust upon us a consciousness of our obligations to all our fellow men in a joint quest for security. The good and welfare of all people has become our rightful obligation. In my view a "social sense" is an integral part of democracy and therefore teaching democratic values becomes a most important objective in any discussion of citizenship. Citizenship is social responsibility. Citizenship is the educated heart!

Democracy is best learned by experiencing it. The person who has had a satisfactory experience, in a democratically run group can internalize that experience and feel that he knows that democracy can work. Rarely can it be taught on a verbalized level for it is a way of life and not an intellectual concept. So it is with citizenship.

We are, therefore, concerned with the ideas and ideals of citizenship in a democracy based upon such objectives as:-

1. Respect for the dignity and rights of individuals; deference to personal conviction of others; liberal social attitudes;
2. Education for representative and responsible self-government; personal responsibility for social and political affairs;
3. All persons sharing in the rights, benefits, and responsibilities of government, community life, and of an equitable social order;
4. To balance individual freedom and social responsibility;

5. Interest and participation in democratic methods, institutions and practices and thereby working toward public benefit and the welfare of all.

It follows that in Canada this is fitted into the cultural frame of reference that makes Canadian citizenship meaningful.

PART III. Assimilation - Acculturation - Integration.

If these things have validity we have come to the conclusion that citizenship is not to be learned as a set of facts, nor can the newcomer be given a handbook as we tried to do with our soldiers in foreign lands. A formal classroom as usually conceived is a handbook of a different sort and is not much more useful. These things will be learned through assimilation, acculturation and integration. There is a serious danger to be noted here about formal teaching. If the classroom teaches an idealized version of democracy and Canadian life and the newcomer finds reality different and inequitable, he may reject democracy and resist assimilation doggedly.

Assimilation is a process by which individuals and groups lose their differences by achieving unity in respect of common ways of doing things. It applies most usually to social relations. As persons become assimilated into society they lose their individuality and cease to be different from that society, to be foreign or outsiders. They identify with the others and seek to be like them, to accept their ways and their goals. It generally is viewed as a one way process - the newcomer is assimilated into the society. This, unfortunately, is the concept most have of the process that should be followed with respect to our new Canadians. They should be assimilated into the Canadian society, meaning that they should lose all of their distinctiveness, slough off their own culture and be like us.

In a recent report on Citizen's Forum one group actually said that in return for the privileges of living in this country, the newcomer should learn our ways and act as we do. This implies smug judgments that our ways are perfect and static, that his have no value to us, and that we have given and he receives the best of the bargain. Everyone here at this Conference knows this to be false. We will develop it later in the paper.

More important is the idea that democracy thrives on difference and variety. Its strength lies in its integrative power. Totalitarianism demands assimilation for it cannot stand difference. It presumes and demands that all attest to its superiority. Democracy draws strength from diversity because within the process the various ideas are welded into a new tempered product through group thinking and integration. I have heard it argued that no country can prosper unless it demands assimilation, for there must be a common culture, one way, and that the existence of difference within the corporate whole weakens it. As I understand democracy, this is not compatible with its basic tenets. The country gains, as does an alloy, by a blending of different elements. What I think the proponents

mean is that there must be a common goal and loyalty to it. With this I would agree. But with a common goal and a willingness to fight for it need not go a die-stamped pattern of experience. We must not forget that this has always been a country of newcomers and that the culture we call Canadian is in fact a fusion of many different backgrounds. We all love the country but whether we sing its praises at a dinner of pea soup, spaghetti, goulash, roast beef or rice makes little difference. In fact, it adds an appetite, zest, and cross fertilization that is obvious in the tremendous expansion at home and the enviable prestige abroad.

The process of assimilation rests upon several principles. For there to be assimilation, interaction must be friendly. This implies that the Canadian must accept the newcomer, and he in turn approach his neighbour, with friendly feelings. In addition, the interaction must be free and unblocked in all areas of social living. This requires true sharing and intermingling in all aspects of community life, with no ascribed statuses.

If there is to be assimilation the interaction must be direct, that is, people must meet and work together and not through intermediaries, delegate councils, secondary organizations and so on. This requires intimate interaction, personal interchange, direct relationship. Also the rate of interaction must be high or often, of long enough duration, regular and balanced. By balanced we mean that if one group does all the stimulating, and the other all the receiving, assimilation likely will not take place.

Gillin and Gillin in "Cultural Sociology" (MacMillan) tells us that assimilation is possible under the following conditions:-

Toleration of the newcomer results only in accommodation but toleration does, at least, speed up communication and association.

Extension of economic opportunity hastens assimilation. Any economic system based upon merit tends to remove social barriers.

When people of different backgrounds begin to recognize something of merit in the other's background, the process of assimilation is speeded.

Broad exposure to the Canadian way will make for assimilation. So long as newcomers remain in isolated colonies and ethnic organizations, they will tend to resist assimilation. The value of community centres, community councils, neighbourhood houses and sound intercultural recreational programmes cannot be over emphasized. It should be stressed here that any attempt on the part of the Anglo-Saxon culture to impose its way upon the newcomer and to despise and crush the imported values will result in failure. The newcomer brings much with him that can enhance our way of living. A way of living cannot be judged by terms of right and wrong. Each way has much of value in it. Appropriateness might be a better measure. The newcomer brings his folk music and dances, his insurance and burial societies, his mechanical skill and art. These contribute to the enrichment of our way of life. Many bring a rich heritage, a strong family sense, a well established sense of law and order, and in some instances, a system of education and child rearing that well may serve more efficiently than our

own. To assume that they must do everything our way is to deny (1) the emotional investment in their way, (2) what their way means to them in terms of survival (3) that much in our way is irrational (4) that people modify rather than relinquish their way.

However, we do not mean to imply that the newcomer should not be assimilated. He must change much of himself in order to fit into the Canadian way and what we are discussing is the degree of change and the demands we make upon him.

We must also note that the fact that newcomers may assimilate into the Canadian way of life may not make them good citizens necessarily, for they will take on the same overt patterns as the communities in which they live. No amount of teaching of one element in a group can affect that element if the total group behaviour and status system is different from that taught.

Cultural similarities promote assimilation. Where the two groups have much in common the process of assimilation is hastened. The danger here is that we will easily accept the newcomer from the old country and reject the middle European. In fact, many of the latter bring more to enrich the culture than the former.

The factors that hinder assimilation are not complex. They are isolation of the newcomer, attitudes of superiority by the Anglo-Saxon Canadian, wide differences in color or practices, and persecution which drives the newcomers closer together and back upon their own cultural values.

It follows that the processes that we have been discussing involve complex changes in culture. In assimilation all that is required is the development of mutual understanding plus acquaintance through interaction. This means taking on ways of doing that minimize differences in social acts. This is not enough for citizenship education. The only approach to integration as I see it, involves change in cultural patterns, i.e., attitudes, beliefs, and fundamental understanding. It is not only apeing the Canadian but learning to think as one. Such a process is one of acculturation which involves modification of custom beyond the superficialities of dress, slang, and manner. Assimilation of persons of different cultural backgrounds must always involve cultural change if intergration is to result.

In fact when two groups come together acculturation is a two way process - both become modified. Technically, acculturation means the modification of both cultures, but without a complete blending of the two cultures. When the newcomer adopts some of the culture of Canada he seldom, if ever, can internalize all of it and in turn he colors some of our culture. I am saying that that is valuable and makes democracy tough and flexible. The newcomer will first modify his own culture by adopting Canadian ways necessary to his existence here but may still retain much of his national character. I am not sure that it is possible for the first generation newcomer to become truly acculturated beyond this point.

The pressure upon the newcomer is great. It is very difficult to change one's cultural pattern. As I pointed out in my book "Society, Democracy - and the Group" (Women's Press).

"Culture embraces all those things which determine how people think, act, and live their lives. One functions within a culture, is part of it and every phase of his life and thought reflects that culture. It conditions the way he looks at things, and the way he reasons. It forms the frame of reference within which he makes his choices, and affects the way in which he seeks to satisfy his basic psychological needs. To every person his own culture is of paramount importance to him and he is usually comfortable within it. His culture is alien only to persons from another culture. The knowledge of the conditioning to which individuals have been subjected shows the functional relationships of their cultural beliefs to their behaviour and often explains what otherwise appear to be unreasonable actions. If, on the other hand, the cultural background of a person is known, predictions can be made of a certain part of their behaviour and explanations can be found for some of their actions.

"People are brought up within a certain set of traditions, beliefs, attitudes and ways of acting. Having grown under the influence of these cultural determinants, they become part of the person and direct his activity to a large extent".

The newcomer must, therefore, give up much that is part of him to escape derision and contempt, achieve status in his new surroundings, and adjust to an alien culture. This puts a great strain upon him as his patterns of behaviour, attitudes, and habits have been long established. His own ways seem proper to him. He is, therefore, subject to shock, resistance, and emotional upset. Some become discouraged and lose ambition and hope, while others become compulsive and overly success-oriented. Some draw out certain traits of Canadian culture to emulate and often these are not the best and we resent seeing our weakness exaggerated in our emulators. Be this as it may, we should be aware that only a small proportion of newcomers will become completely Canadianized by the methods we now use! Perhaps it is impossible to achieve complete change and more likely it is of questionable value. Of this much we can be sure - our methods need improvement based upon sound research and our objectives need clarification. Once clarified, public education of our goals must follow if we are to achieve substantial success.

Another area that troubles me, and I give considerable space to it in my book, is what happens to children who, upon coming to this country, live in two cultures often in conflict. Our school teachers need some help with this problem.

I think that in the first generation newcomers the core of his culture is not really affected. His changes are selective but rarely basic. He is motivated by survival, status, and conformity. He takes on many elements that are superficial and make him seem like his new neighbours but true change can occur in the children. In turn, where the

newcomers are few in number, and relegated to inferior status, the Canadian will take little from what they bring and may even resist their difference, to the detriment of both.

A few additional points worth mentioning in acculturation are:-

Contact between the groups is necessary for there to be acculturation. In the Canadian community he who is in contact with the newcomer becomes important. Which cultural traits will the newcomer pick up? What Canadians will he become like? What class pattern, whose values, what kind of citizenship? It is also important to note that cultural intangibles such as political concepts and philosophy that require verbal gymnastics, emotional tones, values and ideologies are difficult to transmit, while practices or actions are easier to copy. What implications are there for community participation and active citizenship?

The parties must desire change. Where a group is wholly self-satisfied there is little hope for change. Force usually fails to win desire and hence change. Reward is the more successful stimulant. Prestige is another successful motivation.

The extent or degree of consistency between the diverse cultures conditions acculturation. It is for this reason that I find so little acceptance of the Canadian way by the recent German newcomer. Where the new idea conflicts with the interests and values which dominated the life of the newcomer, it is almost certain to be rejected or drastically modified unless some other method of educational change is used. It would be natural that I would suggest group work as a change agent.

The end result of assimilation on the one hand, and acculturation on the other, if successful may result in integration, or social unity.

Integration, Gillin and Gillin tell us, is organization, rather than homogeneity. This means that the persons and groups are organized to achieve common goals and purposes. All members identify themselves with the whole group, feel they belong to it, are accepted as belonging by the others, have a place in it, and follow customs which fit and do not conflict with the total culture and agreed upon goals. This is not sameness but complementary function. There is loyalty to common goal, and morale. Let none of us challenge the efficiency of such a society. Sameness or totalitarianism may well be more efficient in the sense of things, but here we are concerned with people. The stultifying effect of sameness upon creativity and growth is too well known to labour it here. It affects societies as well as individuals in the same way. Fritz Redl once said that race horses are trained to efficiency in competition but race horses do not have to live together. Aside from living together, people must grow and develop if they are to live constructively.

There are criteria for social integration. The people must be trained to understand the common goals of the society. I called this socialization in the early part of this paper. The small group and group work method are excellent media for such training. I plead also for

training of community leaders in real dimensions of leadership and not the ersatz product we are too prone to accept. In democracy we must find ways of socializing without loss of individual freedom. It is necessary for there to be common goals. We tend to find ours around war or crisis and to "fall apart" when the crisis ends. We need integration around democracy and social values, and goals for social improvement about which we can get agreement, not just lip service. One of our difficulties is that in our culture there are innumerable indigenous interest groups that block the development of common goals.

It would seem important that there be consistency within the culture as to goals and beliefs. There is not space or time to develop this thought but Dr. Karen Horney ascribes the "Neurotic Personality of Our Time" in part to the shocking lack of consistency in our cultural demands. There is inconsistency if the performance toward one's goal renders it impossible to perform toward another goal. It would also be essential that our social institutions reach some common denominator of purpose, those such as the family, school, government, church, and business. These are thrown into imbalance constantly by the rapidly changing patterns of modern society in this country. We are in such a state of flux that yesterday is always out of date. Social maladjustment becomes normal. What we have not learned is how to educate for change and how to develop personality with basic inner security that can function within such a social setting.

Even more difficult is to adjust the newcomer to his new country when it is moving so rapidly. He is confronted with the alarming prospect of boarding the train while it travels at supersonic speeds. His speed must be accelerated and/or reduced, so that he can move with it and then into it.

The "newcomer" of twenty-five years ago, who resents our helping the newcomer of today because such a programme did not exist for him, fails to take this factor into account. The situation is far more complex now and the tempo is considerably accelerated. He also fails to see that the frontiers are closing and that it is much harder to "break into" the society than it was - and he fails to have caught up with the fact that our attitudes towards helping people have now become far more humane and civilized than they were in the days of rugged individualism.

The problem of integration, here takes on a new facet. Dr. Edward C. Lindeman makes this disturbing observation,

"I shall mention one other feature of our modern world which, I think, would be well to keep in mind, and that is more and more of our problems are going to be solved by specialists. That is, if we continue to develop in relation to science, as we have during the last fifty years, then there does not seem to be any release from the equation we have had - and more and more of our problems are going to be relegated to persons who have a great facility for dealing with fractions but no facility for dealing with wholes. So more and more of life is going to be operated upon fragmentally and fractionally".

Unfortunately, this has been true in respect to the problem of integrating the newcomer in our society, and with citizenship and socialization in general. The answer is not too fantastic, although in practice it seems remote. We must find social inventions to facilitate a team approach to social problems. The integration of the specialists must be achieved - must if social health is to be maintained and any reasonable kind of integration achieved.

Perhaps Aldous Huxley gives us a clue in "Eyeless in Gaza", that may help us see ourselves in our isolated approaches to our community problems.

"For one can work hard, as I have done, and yet wallow in sloth; be industrious about one's job and scandalously lazy about everything that isn't job. Because, of course, the job is fun. But the non-job, personal relations, race relations, human relations, the non-job may be disagreeable as the habit of avoiding these personal relations ingrains itself with the passage of time. Indifference is a form of sloth. And sloth, in turn, is one of the symptoms of lovelessness. One is not lazy about what one loves."

It is strange that the experts in human relations find it so hard to apply their art and science to their counterparts in allied fields and they continue to function within their own jobs, indifferent to the demands for cooperative effort.

PART III. Integration in Community Groups

One of the functions of organizational life and group endeavour is to effect integration. Communal group develops citizenship responsibility among their members. It is inherent that community leaders seek to develop well-adjusted people who are able to assume the citizen role in a democracy, for unlike many other forms of political structure, democracy makes special demands upon its subjects. It demands, for example, participation in self-government, and an informed citizen with the ability to make judgments. In order to participate in a cooperative enterprise the persons involved must be able to think in a group, to subordinate individual needs to group welfare and to carry responsibility. The community group is actually a miniature of the political cosmos that surrounds it and it provides the opportunity for the members to experiment with, and experience the methods, procedures, and results of corporate action. The community group provides the experience of sharing, and that every voice can be heard, and members can see how their voices affect decisions and group thinking. An accumulation of such experiences can develop a sense of the value of participation and an awareness of citizenship in action.

It is the community group - the true community centre, the folk and night school, the recreational programme - that provides the interaction essential to integration. Integration is a community problem and citizenship education for the newcomer is the job of the citizen. A healthy community reaches out to bring the newcomer in - ingrown cliquishness and exclusiveness is a symptom of social illness.

The Economic and Social Factors in Immigrant Integration

Saul Hayes

Convenience dictates that the economic and social factors in immigrant integration form the subject matter of one paper. On other counts, two essays are required and it may be a useful device here to separate the terms of reference.

ECONOMIC FACTORS

A considerable advantage would be gained if certain postulates are accepted as the starting point in the hope that the picture will more quickly be placed in focus. The following are advanced as such postulates -

- a). In no other period in Canada's history has its economic and commercial life been as active as it is now. One need not except the war years since much of the activity and resultant prosperity from 1941 to 1945, though actual, was somewhat synthetic.
- b). Canada's rapidly growing industrial plant with its concomitant of burgeoning business, will die aborning if we do not maintain a labour force, skilled, semi-skilled, for its development. The natural increase from a basic 15,000,000 population cannot begin to keep pace with the tremendous strides of commerce and industry.
- c). Unemployment figures over the past few years have been remarkably low. This is to be expected in the light of the industrial growth. Seasonal unemployment, however, is an accepted feature of the Canadian economy.
- d). Canada's economy is delicately balanced. We depend for our standard of living — almost indistinguishable in its height from that of the United States — upon the export trade. We must nevertheless develop a much larger percentage of internal trade for a better balance which can only be brought about by the steady increase of population through immigration.
- e). All parts of Canada are participating in the present growth of the country. Literally we are witnessing progress and development 'a mari usque ad mare'. Moreover, all Canadian residents are sharing either at the centre or in some peripheral area.
- f). Certain industries have few problems of an adequate labour force but others are badly in need of workers.
- g). The immigration of today is, to a large extent, different from the great immigration years from 1896 to 1914. The impulses

for emigration from Europe are dissimilar, the economic outlook of the prospective immigrant is very different, Canada's economic position is phenomenally stronger, and exploitation of the newcomer is not prevalent in his integration.

- h). The two greatest factors militating against a completely successful economic adjustment are the high prices of goods and services which make real wages less attractive than their superficial appearance, and the continuing housing shortage in Canada.

There may be some disagreement as to the validity of accepting the above postulates as axioms. There can be no difficulty in accepting them as general background against which the economic integration of the newcomer is posited.

When we realize that limned against this background the principal preoccupation of the newcomer - in truth, almost everyone - is to make a living for himself and family, we ought to make some inquiry as to how this is accomplished.

There are three principal avenues of inquiry -

- a). The government's statistics of Occupations of Immigrants;
b). The experiences in particular industries;
c). Observations.

A -- An illustration of what is happening may be gleaned by sampling the statistics. Let us take the year from April 1951 to March 1952 as our example. 203,450 immigrants entered Canada from overseas in the twelve month period ending March 31st 1952. The official statistics record the intended occupations and groups as follows -

<u>Intended Occupations</u>	<u>Number</u>	<u>% of Total</u>
Farming Class	26,229	
Clerical Class	5,606	
Professional Class	4,174	
Merchant Class	2,692	
Domestic Servants	7,221	
Miscellaneous	5,144	
Dependent Wives	35,372	
Dependent Children	<u>46,584</u>	
	133,022	<u>65.5%</u>

<u>Intended Occupations</u>	<u>Number</u>	<u>% of Total</u>
Skilled Workers	34,354	16.8%
Unskilled and semi-skilled workers	36,074	17.7%
	<u>203,450</u>	<u>100.0%</u>

We will have to assume that the intended occupation very nearly resembles the work performed though it is acknowledged that certain professional people cannot immediately work in their professions, that farmers are known to drift from the farms and that after the second year the domestic worker may no longer be a domestic. We should also note that wives and children account for 40% of total immigration. There are forty-five different occupations in the skilled workers list which could be useful to enumerate and which are found as Table No. I of the appendices. Other statistics tell their own stories of the economic factors in the integration of the immigrant and Tables No. II and No. III of the appendices furnish much useful information of the principal general occupations and the numbers of the racial groups furnishing most of the immigrants, and give the percentage of the racial groups listed to the total overseas immigration. (All tables are taken from the Annual Report of the Department of Citizenship and Immigration, ending March 31st, 1952.)

These cold figures themselves depict the factors of the economic integration of newcomers. It should be remembered that one year is given for illustrative purposes but that we have in fact witnessed six to seven years of such immigration.

B - The Experiences of Particular Industries

The evidence is clear that but for the influx of immigrants, quite a few industries would have been hard put for maintenance of production to say nothing of increasing it. For example, the needle trade industries which rank very high indeed in Canada's manufactories, were very much concerned with the large consumer demand unhappily coinciding with a famine of skilled workers. This condition had been true for some years but was felt in its most aggravated form after demobilization in 1945 and 1946. It is acknowledged that but for the labour-immigration projects, as a result of which a large labour force invigorated the factories, the industries would have been faced with a bleak prospect. The writer's personal knowledge of the impact of the immigration projects on the clothing industry (men's, boys', women's), the millinery trade and, to a lesser extent, the fur industry, entitle him to make these statements. Hearsay evidence - and perhaps documentary as well - suggests that the lumber, paper and mining industries benefited from the availability of new hands. This is not to ignore the many difficulties faced by management in assimilating people with other techniques to the requirement of the Canadian system. On balance, however, the economic integration of the refugee or immigrant was made

the easier and the more rapid because of the parlous state of many industries which were in need of labour to meet the wider horizons after the war economy gave way to acceptance of consumer demands.

C - Personal Observations

Let us draw on our own experiences for supplementary evidence of how the newcomer has fitted into the economic life of his new country. Who in the larger cities has not been impressed with its daily indications? Let us take some very homely examples - espresso cafes, bakeshops of Hungarian, Rumanian, German and Austrian specialties, hand bag stores, clerks in the five and ten cent stores committing some "gaffe" but excusable because of the knowledge that a newcomer was trying to fit herself into a new role. What householder needing an electrical job, or a paint job, has not come face to face with an immigrant who has been here less than three years? What business man has not been called upon by a salesman with some difficulty in expressing himself in English or French? What housewife has not known of the European domestic? The evidence is on all sides. The number of foreign sounding names and accents is by now so acceptable that we take for granted something that really is fairly new - a very rapid economic integration of the newcomer. Perhaps the same general impact on the economic life of the rural community is similarly obvious.

Perhaps one more observation ought to be made by way of a concluding point. Most immigrants have chosen to apply for Canadian permits in order to obtain an economic advantage presumably impossible in their homelands. Only an infinitesimal minority have chosen to emigrate because they prefer the Canadian (or for that matter), that of the United States) political or social system to their own. The vast majority of Englishmen who migrate do so because of the shortage in austerity ridden England or because of their fears that large scale unemployment must inevitably be a chronic illness where plant is obsolescent and where the results of two wars have changed the economic structure of the land. The workers did not need G.D.H. Cole to tell them the facts of life. The German emigrates because he cannot be sure that he will soon witness the commercial and industrial resurgence of his country and in the meanwhile he cannot support his dependents. The displaced person emigrates because he has absolutely no economic security as a displaced person. The Dutch farmer is encouraged by his own government to emigrate because of his country's overpopulation the results of which can no longer be compensated by the increment of colonial dividends. We should like to think that the economic man in the emigrant is not his alter ego and that the compulsion to emigrate is based on loftier motives of the relative values of the social and political systems. This does not square with the facts as this writer knows them and little would be gained by refusing to accept the basic urges which possess the emigrants.

In any event, it can be concluded that whatever the motives, simple or complex, unitary or farrago, pure or less pure, our immigrant wants to fit into the economic life of this country and is giving a very

good account of himself in so doing to his own advantage and to the general good of the entire community. The adjustment would be happier indeed if the housing shortage did not make rents so high and if wages were not cut down to size by the continuing high prices for necessities.

One rather happy situation exists these days which did not in former periods of immigration. Provincial laws regulating various industries, minimum wage laws, unionization and other factors have all but guaranteed a great many newcomers a very good start in their new economic life. There are fair employment practice codes in Manitoba, Ontario and Saskatchewan and similar legislation for fields of federal jurisdiction now exist in the federal law - "An Act to Prevent Discrimination in regard to Employment and in regard to Membership in Trade Unions by reason of Race, National Origin, Colour or Religion." The social and economic effects of this milieu are enormous. Exploitation does exist in marginal occupations and in the unskilled (and, therefore, unprotected) areas but the demand for labour has to a large extent been a salutary corrective. Taken on balance, the economic situation enables newcomers quickly to take their places and the newcomers have in fact largely adapted in a satisfactory manner.

SOCIAL FACTORS

In turning to the social factors of the immigrant's reconciliation, we turn to an admittedly more difficult subject. Canada is not a homogeneous state. It is a bilingual and bicultural state. To go even further, it can be said that the historic position of the preservation of the French-Canadian culture has engendered a hospitable attitude towards all cultures different from the majority one. Assimilation is not the price of admission to Canada. This is the first factor of consequence in the social integration of newcomers. There is a corollary to this: multiple cultures can grow in the Canadian sociological climate. There must, however, be some goal, however elusive it may be, of maintaining such social development and yet avoiding the always present danger of insularity, of isolation, of clannishness.

We now have two propositions the values of which must be discussed -

- a). Canadian political and social history have moulded Canadian character so that a monolithic culture is not required as a stamp of equal and good citizenship.
- b). The cultural pluralism of Canadian life, if carried to an unrestrained conclusion, could lead to results impeding the growth of the Canadian people.

The next avenue of enquiry must be a recognition of what we expect social adaptation to lead to. Is the goal simply the ready acceptance by Canadians of the newcomer? Is it more than this? Is it the studied process of a colouration of beliefs and ideas? Is it something of each? We can, I believe, add a third proposition for consideration.

c). There is no one formula, nor is there one pattern. The general aim would be for the immigrant to obtain a firm belief in the way of life which characterizes the Canadian people and to set about making the social adjustment for himself and family which will enable him to achieve this. It will be a steady process for some, it will be a difficult and slow one for others and it will be relatively simple for the favoured few.

The attention of welfare workers, government officers, leaders of national organizations and of good citizens in general, will be focussed on just how the social factors of integration can be hastened, or at least somehow injected, so that the newcomer, with great happiness for himself and profits for the country of his choice, will really become part of its woof and warp.

It would be an interesting experiment to corall all the immigrants who arrive during a given five-year period and put them through some specially constructed integration machine. Something for example which Aldous Huxley or George Orwell could have invented or which Lister Sinclair could have devised for a radio play. This machine comes with a full guarantee that a 100% Canadian will be turned out. What would this creature be like? Would he have read more books by Canadians about Canada than his neighbour whose Canadian line is nearly two hundred years old? Would he shudder at the Americanization of Canadian culture? Would he be ready for leadership in the service clubs which dot the Canadian scene? Would he be able to curl and would he want to root at hockey games? Would he applaud the Massey report? Would he be ashamed of Canadian arts, crafts, and general culture? Fortunately, these questions and others which readily suggest themselves, need not be answered and the idea happily dies prematurely. There is no integration process. There are people of various moods, temperaments, inclinations, habits, prejudices, cultural background. There are various suggestions and ideas which form part of integration processes. Using these propositions as a springboard one is able to jump into the area of specific factors in the social adaptation of the immigrant.

1.- Language -- This is probably the subject of a special paper and it will suffice here to say that there can be no communication without the means to do so. If we are ready to accept the child as the father of the man, then the school becomes the first of the prime factors. Business and routine social contacts are auxiliary forces. Language in and of itself is not an answer. Language represents the means to achieve an end, it is not the end of itself. Moreover, in too many cases the acquisition of English or French has not the importance it should have. Its value is attenuated if the worker spends his day at the bench conversing only with his Polish co-workers and then goes home to continue in Polish. This man's chances of good social contacts are slim. If the housewife's duties keep her at home from morn till midnight, save only for a shopping expedition, then her only social contact will be in a supermarket.

2.- Neighbours -- The motion picture scenario of a Czech newcomer surrounded by suspicious neighbours whose hostility he finally overcomes and whose friendship he finally gains, makes a good movie but hardly

mirrors the life of the average newcomer. In big cities it is hard for neighbours to be much of an asset in the various processes of immigrant integration. The most we can hope for is understanding and by means of unobtrusive and indirect education some impact will be made.

3.- The Church -- Church authorities are also busy people. There are, however, communions and certain individuals who find the position of the newcomer a matter of great concern. The church can indeed be a very useful factor and many an immigrant can attribute his introduction to Canadian mores to the church's extended hand. The church in rural and small urban areas are in an even more favourable position and has given some very important assistance to the newcomer.

4.- General Influences -- The social factors also include the 'taken for granted' resources of the newspapers, the radio and the movies. It is not really a matter of deciding whether the influences are always good ones. It is a matter simply of recognizing that they exist. It is easy to wince at Coca-colonization or to sneer at our hygienic civilization - "Americans lead spotless lives, their homes as antiseptic as their wives!" This is nevertheless part of the Canadian scene. The newcomer, if he is to be as other Canadians, will be somewhat affected by the Age of Advertising. These are as much the factors in social integration as are art galleries, Town Hall meetings or extension courses, they are also much more pervasive.

It is time to pause and wonder at what help the newcomer can receive. There are thousands of influences at work but it will not be the intention to catalogue even a fraction of them. It might be of use to examine three major areas of responsibility and superficially to enquire in what ways socially acceptable channels can be charted.

A - Government

The Citizenship Branch has perhaps the major responsibility in initiating positive action. The May 3rd - 6th 1953 conference recognizes this and the officers of the Department daily concern themselves with this very problem. One would like to pose a number of questions -

1.- The foreign language press -:

Can a well planned programme of news items and stories of interest to newcomers reach a sizeable immigrant public through the foreign language papers? Is a useful service in Canadian 'indoctrination' possible through such means?

2.- Mass Education -:

Since immigrant's social adaptation depends also on acceptance by the public of the immigrant, is enough being done through the media of mass education - radio, films, newspapers?

If the nation's well-being depends upon the creation of a

citizenry well adapted to Canadian life in its many aspects, should not more attention be given to the problem of immigrant integration? Should not the National Film Board, C.B.C., CAB, newspapers be stimulated by the Citizenship Branch to do much more in the field of mass education?

3.- Citizenship Day and Citizenship Ceremonies :-:

It is difficult to achieve a nice balance between the understatement which characterizes official action in Canada and exaggeration which obtains in the United States. Many Canadians shudder at the musical comedy overtones of some of the chauvinistic displays which attend citizenship ceremonies or observances of "I Am An American Day", in certain areas of the United States. These same Canadians are also dismayed at the drab, unimaginative and uninspired programme of these same ceremonies in Canada.

Cannot the Citizenship Branch experiment with programmes so as to elevate the meaning of Canadian Citizenship? Is not the acquisition of citizenship itself a powerful factor in the processes and, therefore, worthy of something more dramatic and meaningful than a routine recognition that it exists? Cannot a competition be held soliciting ideas for Citizenship Day observances and programme for the ceremony of citizenship?

4.- Voluntary Agencies :-

The Department has offered all kinds of services to voluntary agencies. The establishment of liaison officers is just such appreciation of the work which needs to be accomplished. Is this enough? Should not an active campaign be initiated calling upon all associations and public spirited organizations to include programme related in some way to the social acceptance of immigrants and assistance to them on their way to Canadianism? Could not model programmes be sent to the myriad of service clubs, welfare organizations, recreational associations and similar groups? Could not an active campaign to sell such ideas be urged?

These questions may presuppose little is being done. This would be misinformation since quite a lot is accomplished. On the premise, however, that one of the very vital tasks in Canadian life is to integrate the newcomer, additional ideas must be studied and a critique made of programme. The questions are but an introductory step to these goals.

B - Welfare Agencies

In this group are found the social service and the recreational agencies. The principal obstacle to programme of aid to the immigrant in his social adaptation, is budget. Practically all welfare agencies receive their annual operational budget from some unified fund raising device - community chest, welfare federation or the like. No communities are supporting such drives to the extent of 100% of the budget so that no place is found by individual agencies for the cost of special programme on behalf

of newcomers. If the newcomer makes his own adjustment he can find resources within the recreational programme of a given organization but he has to take it at its established level which is aimed for the entire community. Perhaps a much closer liaison ought to exist between welfare agencies and the Citizenship Branch for implementation of a serious long range policy of acceptance of responsibility in this common task of the immigrant's integration.

C - Voluntary Groups

A great deal of good work is done by groups and individuals to accelerate the immigrant's acceptance in the Canadian community. This is indeed very useful work and if its results cannot be measured by calipers it is not the less real. The task which leaders in the work have to assume is to interest more and more service clubs, coordinating committees, sub-committees of YM & YWCA's, Junior Leagues, and the host of other associations which have a high sense of public duty. If a concerted plan were adopted calling upon such organizations to accept some programme to help newcomers to adjust to their new social environment, a great many more projects would be initiated. It is not the purpose of this paper either to list the organizations nor model programme but the point should be adequately treated in any seminar discussion. Part of Canadian life is the large membership of clubs, groups, agencies, associations of one kind or another. All have programme and all are dedicated to public service. It should not prove to be a herculean task to enroll many of these in the programme of assisting newcomers in their social integration.

SUMMARY STATEMENT OF PROBLEMS AND OTHER FACTORS IN IMMIGRANT INTEGRATION

1.- The economic and social factors in the integration of the immigrant are a part of his everyday existence. In many respects the social and economic adjustments to be made are the same as for Canadians, only more so. If a Canadian is an American in less of a hurry, then our newcomer is well on his way to becoming a Canadian.

2.- The fear of the stranger and the hostility towards him retard the integration of the newcomer. As a wise social scientist once observed - name-calling is a little man's way of dodging social issues. Every Canadian can help the newcomer become a good Canadian and curb this deleterious hostility by refraining from name-calling.

3.- Conversely, newcomers are afraid of the superior attitude of Canadians which inhibits them from accepting the helping hand that is often extended and the wise counsel available.

4.- Immigrants are people! An immigrant group will have its share of geniuses and unintelligent, saints and sinners, sophisticated and primitive. The immigrant is not immune from the vagaries of genetics.

5.- Canadian policy makers and those charged with responsibilities in related fields should accept the introduction of new cultures which, if no alien political overtones colour them, actually enrich our lives.

6.- Canadianism - whatever it may actually mean - does not mean a frozen mould of ideas. It means a set of ideas constantly changing to meet a constantly changing world. These can be accepted in the integration processes of newcomers as they must also be accepted by sons of the pioneers.

7.- The processes are quickly realized by some newcomers, more slowly by others and are completely missed by still others.

8.- Generally speaking, the processes are matters of individual adjustment which can be accelerated by planned assistance from private, quasi-public and public sources. Such assistance can also do much to remove some of the difficulties.

9.- Canada's commercial and industrial activity is the greatest single factor in the over-all satisfactory economic integration which has been made during the past eight years by immigrants.

10.- The proximity of the United States is a very influential factor -
a). prosperity in the United States affects Canada's prosperity;

b). deflation or recession in the United States must affect Canada's economy;

c). emigration from Canada of Canadians and immigrants has been a

constant feature of Canadian demography;

d). the social impact of the folkways of the United States upon
Canadians is constant.

All of this conditions the immigrant as well as the Canadian.

11.- Canada must live by immigration. It is the job of government and
public spirited citizens outside of government to recognize its full
meaning and the concept of the adjustment of immigrants.

The story is told of a seminary student who studied and studied
day in and day out for many years. At the conclusion of his studies, he
ran up and down the street shouting "I have the answers, all the answers,
will someone please help me, I'm looking for the questions." We admit the
roles are reversed and we find too many questions but not enough answers.
Our efforts must be devoted to a continuous search for them.

T A B L E I --

LIST OF SKILLED INTENDED OCCUPATIONS OF
IMMIGRANTS FROM OVERSEAS FOR THE YEAR
ENDING MARCH 31ST, 1952.

Skilled workers, n.e.s.	Masons and Bricklayers
Aircraft Workers	Millers
Automobile Mechanics	Milliners
Bakers	Moulders
Barbers	Painters and Glaziers
Blacksmiths	Patternmakers
Boilermakers	Photographers
Bookbinders	Plasterers
Butchers	Plumbers
Cabinetmakers	Printing, Pressmen and Printing Trades
Carpenters	Shoemakers
Dressmakers	Seamstresses
Engravers	Stonecutters
Engineers, Locomotive	Sheet Metal Workers
Engineers, Marine	Tailors
Engineers, Stationary	Tanners
Electricians	Textile Workers, including Weavers and Spinners
Fur Workers	Tobacco Workers, including Cigarette, Cigar Makers
Harness and Saddle Makers	Upholsterers
Hat and Cap Makers	Watch and Clock Makers
Iron Workers, n.e.s.	Woodworkers, n.e.s.
Jewellers, Goldsmiths, Silversmiths	
Locksmiths	
Machinists	

TABLE II

INTENDED OCCUPATIONS BY RACIAL ORIGIN OF IMMIGRANTS FROM
OVERSEAS, YEAR ENDING MARCH 31ST, 1952.

Intended Occupations (with dependents)	RACIAL ORIGIN				(OVERSEAS)	
	Totals	Dutch	German	Italian	English	Scotch-Irish
Farming Class	26,229	4,223	4,269	8,711	973	
Clerical Class	5,606	197	637	78	2,881	
Professional Class	4,174	192	608	90	1,509	
Merchant Class	2,692	144	241	42	1,270	
Domestic Servants	7,221	481	2,424	1,008	784	
Miscellaneous	5,144	277	951	454	1,235	
Dependent Wives	35,372	3,768	6,215	2,649	6,921	
Dependent Children	46,584	8,619	6,592	3,946	7,797	
	133,022	17,901	21,937	16,978	23,370	
Skilled Workers (See Table No.1)	36,354	1,271	8,010	3,212	8,426	
Unskilled and semi-skilled workers	34,074	736	6,106	8,212	3,543	
TOTAL IMMIGRATION	203,450	19,908	36,053	28,402	35,339	

TABLE III

PERCENTAGE OF IMMIGRANTS OF DUTCH, GERMAN,
ITALIAN AND ENGLISH-SCOTCH-IRISH ORIGIN TO
TOTAL IMMIGRATION

Total Immigration	Dutch	German	Italian	English	- Scotch	All
					- Irish	Others
100%	9.7%	17.7%	14%	17.3%		41.3%

AN ITEM ON THE THEORY OF DEMOCRATIC LEADERSHIP

by R. Alex Sim

No attempt has been made in this brief paper to deal with the general problems of leadership or specifically of democratic leadership. There is an extensive literature which derives from research and social sciences as well as from common sense and speculation. A recent work, Studies in Leadership, edited by Professor Gouldner¹ is an excellent introduction to this literature. In this paper one problem has been selected as a point around which to build a limited presentation. It is hoped that it will be useful stimulus to discussion of leadership in our society.

There are two major and contradictory elements in leadership, and it may well be that they are universal components, whether the society be primitive or advanced technologically, democratic or authoritarian. The one is the ability to initiate action in a group; the other is the capacity to reflect² the sentiments and traditional feelings of the group. When a group faces a crisis; when complicated and unpleasant choices must be made, the leader, it would seem, is a mysterious and often solitary actor, catching at the threads of these two components and holding them together as he appeals to the people to unite to face the crisis. It is a direct appeal to the inner core of the people's faith. Inevitably the ability to catch and mirror these traditional yearnings in sharp focus is linked to the ability to point out goals towards which the group should move. In this type of situation the leader is appealing to an already existent willingness to follow. In the confusion, the contradictions, the voices competing for audience, he becomes a leader in virtue of his ability to initiate action, to give utterance to policy that has not yet been adequately enunciated.

This utterance, and the histrionic act of delivering the utterance, are linked. Thus the content and flow of Churchillian prose are related to the exuberant face and the energetic posture. These personal characteristics changed but little in 1939, but the events, and hence the pre-dilection of the people, did change dramatically in a few months. So the barely tolerated voice of the private member in the back benches became the voice of the prime minister.

Initiative, where it is most sensitive to group feeling, contains a large element of reflection. Initiatory leadership also includes the

1. Gouldner, A.W. (ed.), Studies in Leadership (New York); Harper Bros., 1950).

2. "Reflect" is being used in a special sense. The meaning as intended is developed by the Oxford Dictionary thus: "figurative and in a figurative context. To reproduce or exhibit after the fashion of a mirror."

capacity to set a group in motion, to elicit action, largely, it would seem, when a conflict or crisis is evident. Then leadership, as Redl³ suggests, may resolve conflicts in the norms, or draw upon norms already on hand but apply them to a situation in a new way. Leadership equally may be exercised in routine situations where there is a minimum of dynamics, and then reflection is the dominant role of the leader.

The balancing of these two attributes varies with the historic and cultural situations, varies with the temperament and drive of the leader, varies with the composition of the group led. The great studies of Lincoln all parried with this balance between initiative and reflection, and it is the essential problem that engages Bruce Hutchison in his study of MacKenzie King. His interest in the histrionic role of the leader is especially noteworthy, though for our purposes the suggestion that King contained in his person and his policy the differences and indecisions of the people he led is more pertinent.

Does the event make the leader or does the leader make the event? This is a question that should not be asked, since it has no answer except the equivocal one that these two forces are inevitably caught in uneasy balance in all leadership situations. As the leader "makes the event" he initiates action; as the event shapes the conduct of the leader he assumes the role of reflection. These two attributes of leadership, while they must be held in balance by any leader of any group, are seldom, if ever, held in equilibrium or equal balance. Lenin's capacity was almost completely on the side of initiation whereas that of Stanley Baldwin in the abdication crisis was reflective. In a changing society, whether the revolution is predominantly industrial, political or moral (we speak for the moment as though one could change without affecting the other), the leadership is initiatory, for the situation to be dealt with is dynamic. When leadership is basically reflective the situation in which it is exercised is static and traditional as, for example, the head men in the Zuni culture who must reproduce traditional ritual in flawless performance. They lead because they are differentiated on the basis of recognized prowess in the formalized and customary activities of the group. Here skill is concentrated on form, and if improvisation is permitted its extent is limited by tradition.

Max Weber⁴ has given us a word to designate the initiatory leader. Such leaders he says, are "charismatic". They are able to break with tradition; to exercise prophetic powers; to destroy routine effectively and to develop new "routes" for the group to follow. Of course no leader is purely charismatic; our argument up to now has intended to suggest that charisma, or the initiatory function, was one element of leadership. Leaders are simply more or less charismatic. Recent reports which have described

3. Redl,F., "Group Emotion and Leadership" in Psychiatry, 1942, pp. 576-583.

4. Weber, M., The Theory of Social and Economic Organization. Trans. by A. M. Henderson and T. Parsons, New York, 1947.

the rise of William Aberhart in Alberta reveal charismatic qualities.⁵ Many would say that Neville Chamberlain's prime ministership revealed charisma in absentia. Weber goes on to describe how inevitably charisma becomes routinized; how the prophecies and directions of the leaders become codified and bureaucratized. Moses and Napoleon culminated their careers with legal codes. Roosevelt revealed charisma in his electrifying words, "We have nothing to fear but fear". Yet a greatly enlarged bureaucracy in the civil service was required to administer the legislation which embodied his ideals of social security.

Two additional points of view on leadership which received much popular attention should be mentioned. First there is the view that all leadership is of a charismatic or initiatory nature, and that the reflective element does nothing more than exercise either administrative or ritualistic functions. The essence of our argument -- whether the group be a study circle or a political unit -- is that leadership must contain both elements. There is a folksy saying which defines the leader as a person walking in front of some people who know where they are going. Behind this whimsy is a shrewd wisdom; that leadership must be acceptable even when it is but the least of several evils; that it must reflect, even though in physical fact the leader is "ahead" and is being followed.

The second view is specifically related to leadership and democratic situations. Here it is stated that in effective democratic situations leadership is minimal and ideally, should be totally absent. It is suggested that this laissez-faire interpretation of democracy is no longer tenable,⁶ and that strong leadership roles can be maintained without violating democratic principles provided the group maintains a basic or final control of policy and the elective processes.

Let us now examine the applicability of this analysis to the Canadian scene. We contend that the analysis does apply because our society is changing and is faced by recurrent crises for which our social experience offers no appropriate means of coping. Leadership must be inventive and innovational. At the same time, the human beings who compose our society are products of the values, customs and institutional patterns, and because of this they will function most adequately where the majority of those environmental factors which nurtured them continue to surround and support their lives adequately and meaningfully.

The leader in a situation of rapid social change is probably initiating less than he or his follower think. He is, in all likelihood,

5. Mann, W.E., "Sect and Cult in Alberta", Ph.D. Thesis, University of Toronto, Toronto, 1953.

6. Lippett, R. and White, R.K., "An Experimental Study of Leadership and Group Life", Readings in Social Psychology, Newcomb and Hartley (ed.), New York, 1947, pp. 315-330.

reflecting and interpreting popular dissatisfaction with a social order which no longer functions well in at least one area of life. In so doing the leader plays a dynamic role which must replace and leave behind some aspects of life that are thought, at that moment in history, to be inadequate. Yet much of the old, in the nature of things, must remain. Leadership in our society, in large groups as well as small, must engage itself in the delicate choice of new and old elements as problems are met and policies are established and administered.

Whereas in some cases society is the embodiment of custom against which individuals, especially youth, may revolt, it is not often recognized that since character is so deeply rooted in the experience of childhood, individuals may so completely embody tradition as to reject new structures in society. In the latter instance we find active opposition to a new political regime, or we find people who feel guilty or anxious because life is too easy or too fast or too dull. Usually judgments of the present are based subjectively upon childhood experiences, not on a general objective system of values. Recent studies of the effect of too drastic cultural changes imposed upon primitive peoples by outside agencies⁷ such as Point 4 of Technical Assistance, have shown that the motivational context of life can be removed by these changes. It has been demonstrated that the improper introduction of new techniques can undermine basic values and that the suppression of important rituals may make work routines meaningless. Where this has happened there has been a leadership that was too remote to be reflective; the result was negative and destructive.

The application of this notion of balance between tradition and innovation is especially interesting when we turn our attention to processes by which new arrivals in Canada are able to acquire the skills commensurate with effective citizenship. Old habits can be abandoned too quickly and, conversely, the failure to acquire any new habits will prevent the new Canadian from participating in Canadian institutions. How to balance the deep attachments and ideas of the individual or small primary group with the ongoing political and social processes; how to make these processes responsive in some way to these deep personal feelings, the special conditions of each locality, and the particular needs of interest groups (I think of those ranging from hobbies to lobbies), is the special problem of leadership in a modern industrial society. Indeed, the difficulty encountered in relating the so-called "New Canadian" to Canada is no different from that of relating any minority group to a larger organization. A few such situations can be cited to demonstrate the generality of the problem: the relation of young people to a church, the relation of a women's auxiliary to a male dominated club, the relation of those who do not own

7. Godfrey, Wilson, "An Essay on the Economics of Detribalization in Northern Rhodesia", The Rhodes-Livingstone Papers, Nos. 5 & 6, Livingstone, Northern Rhodesia, 1941 and 1942.
Honigmann, John, "An Episode in the Administration of the Great Whale River Eskimo", Human Organization, Vol. 10, No. 2, 1951.

property to municipal government, the relation of consumers to farm organizations, the relation of the layman to any highly integrated profession or occupational group.⁸

Let us select the first of the above situations for demonstration. The mode of exercising action and therefore leadership could be at one or more levels. It could be seen as (a) a problem which can be met by young people and their representatives, (b) a problem on which adults in the church might take action, or (c) a problem on which the public, social agencies, or individuals might take action or express opinion. Any of these problems may call for local attention, though they may also require regional, national, or even international handling. If wide-spread action is elicited, local action will still be needed; but now in relation to a wider program. Thus leadership must not only relate to membership and membership needs, but must also be able to grasp general trends and to relate to broad programs of social action.

It may now be apparent that leadership should be seen as more than an uneasy balancing of the two skills -- initiative and reflection. Indeed, if the standard manuals on leadership are examined it will be found that no virtue is omitted from the attributes required of the leader. They begin,⁹ it would seem, with amiability, and continue through the alphabet to zeal.

Finally, let us turn to the question of the function of leadership in a democracy. We have already owned that leadership is an essential quality of democracy and that the leader in the democratic setting, no less than in the authoritarian, must balance the reflective and initiatory functions. But he must do this in a way peculiar to democratic principles. The resultant synthesis is a function for which no single word or concept comes to hand unless it is the word evocative. He appeals not simply to traditional ideals; he points not only to happy problem-solving goals -- though he does both of these. He also encourages persons in the group to perform these acts themselves with a full self-knowledge of what they are doing. He, as the leader, is able and is bound in duty to call out of the individual and to call out of the group, in all the nuances of interaction, energies that create.

The role of leadership in this case need carry no direct attribute of authority, though it must include the attribute of respect. The role of leader is not directly vested in any one person but may alternate among

8. Gouldner, op. cit., especially Part II, Leadership in Group Setting, pp. 131-388, where situations are discussed which arise from class, ethnic, and power differences.

9. Bogardus, E.S., *Fundamentals of Social Psychology*, New York, for a traits approach to leadership. In his *Social Psychology* Charles Bird reported that seventy-nine different traits of the leader appeared in twenty analysis emphasizing traits. For a critique of this point of view see Gouldner, op. cit., pp. 21-25.

those who respond positively to the stimulus of group experience. Thus leadership may alternate with ease between one member and the next in respect to his knowledge, his energy and spirit at any given time. As situations change, leader potential changes. Leadership, in this ultimate sense, does not imply anarchy; it can include rigidly defined roles, but it implies the reduction of carry-over from one role to the other. In short one office does not carry with it a general endorsement of leadership qualities; only a specific role to judge. We know, of course, that in practice the ideal is seldom approximated, and that one role or office tends to legitimize the person generally for leadership in other areas where he has no convincing qualification. Sociometric studies of persons who exercise influence in the rural community indicate that office holders who are commonly held to be community leaders are not, in fact, the persons who play the reflective role in leadership. Those persons may not hold office but they do have much control over sentiment and action. Such a view of leadership implies a maximum flexibility in role assumption and a maximum sensitivity, in group situations, to the possible contributions of each member of the group and of the responsibility of the group to each member.

A P P E N D I X

Excerpt from the author's introduction to the Unesco Study of Canada's Farm Radio Forum. Here some of the theories of leadership set forth are spelled out in terms of a single educational activity.

If Farm Forum can be seen as an outgrowth of social and economic conditions, the techniques used in the program (and the philosophies implied by them) are no less related to successes and failures in adult education prior to 1941. We shall now proceed to examine the various elements that are combined in Farm Forum from the point of view of origin and significance, and the first of these elements is the emphasis on neighbourhood.

One objective of Farm Forum was to revivify the rural neighbourhood. The impact of modern means of communication, improved gravel roads, automobiles and telephones, had brought about rather abrupt changes in relations of neighbour to neighbour. They were able to keep in touch with each other by telephone rather than by face to face contacts, with an attendant reduction of deep personal involvements with a few near-by neighbours. On the other hand the range of possible contacts increased as new markets, new methods of production and processing, and spatially enlarged visiting patterns emerged. The mechanization of the farm also decreased the exchange of work between neighbours.

These changed social relations came at a time when the farmer was facing the economic uncertainty of the inter-war years. It was easy to recall the pioneer days and to say people then had succeeded in facing equally grim circumstances in the co-operative efforts of neighbourhood work groups. It was said that the basic construction of roads, churches, schools and farm buildings was effected by these groups. The gaiety and homely enjoyment of barn dances, spelling bees and debates, accompanied and made tolerable the hard work and hard times. It is not surprising that there was much talk of the "good old days" with earnest argument that old neighbourhoods, now almost forgotten, should be brought to life as a means of restoring prosperity and wholesome social relations.

The discussion group, the second element in Farm Forum to engage our attention, came to be regarded as the modern counterpart of the pioneer work groups; through them the modern problems of surplus, price, and cultural opportunity for rural people would be tackled. The success of study groups or discussion circles in other places recommended them, for reasons that will be exposed later. During the thirties many attempts were made to foster study groups, but with indifferent success. The writer, in his work in Quebec, met several seemingly insuperable obstacles which were common to many others engaged in rural adult education at that time. A primary block grew out of the sense of significance, or more accurately insignificance; people asked, how can a dozen neighbours, talking together and even studying, solve a problem that resulted from a crash at a distant place called Wall

Street? There was an essential loneliness, a sense of effective separation from other people and hence of political and social impotence, which had to be overcome. A related problem was administrative; the person seeking to give service to rural study groups in Canada seldom knew if the groups he had helped were continuing to meet or not. The moment he assumed active responsibility for the promotion of discussion in groups a more intimate contact with them was required. In 1941 there was no method available to administer and aid a large scale discussion program except where the services of skillful local leaders could be relied upon. Finally, there was a discouraging paucity of materials which could be utilized by an administrator or a group leader.

It must now be clear that the originators of Farm Forum, given the determination to reach, with a challenging impact, large numbers of people and given the experience of difficulty and failure when using conventional methods, would be eager to experiment and put together tested techniques in new untested combinations. When the rigours of the Canadian winter are recognized, it is understandable that radio was made use of. The distances separating farm from farm, neighbourhood from neighbourhood, were emphasized by the snow and cold. To tie these groups together and to keep in touch with them from a central office, this new media of communication had much to commend it as an aid to discussion.

In addition to radio there was a formidable list of such aids. The topic is chosen. A series is determined. A fellowship of hundreds of other groups and thousands of other discussants is assured. A discussion guide is provided with factual material and an agenda in the form of discussion questions. The broadcast determines a regular hour to convene; it yields further pertinent facts and probably helps to set the "tone" of the evening's discussion. Finally, the direct contact with the provincial office afforded by the provincial newsletter and the weekly reporting from the Forum secretary sets off a chain of involvements of a most potent sort. The group, when it sends in its findings, feels it is doing something significant and socially useful. Moreover, the findings may strengthen the position of the farmer. The possibility that the local group may have a pungent sentence quoted from its report on next week's broadcast is an incentive, and when this does happen it is a pleasant reward. The reports mailed into a central office, in addition to the motive it gave the groups to reach a conclusion, also provided the sinews of an administrative structure. Now an educator in a central office could keep in touch with his "students". Thus some of the early fumbling difficulties in carrying on adult education were met, in theory at least, by the Farm Forum idea.

Our efforts to uncover the purpose of Farm Forum might be furthered if we were to examine one of its early slogans - "Read - Listen - Discuss - Act". The four commands are significant, as is the order of occurrence. The reading material was distributed on the Monday night previous to the broadcast. It was to be read, then the broadcast was to be heard. This was to be followed by discussion. Finally, action. The slogan bears further analysis. It assumes that Farm Forum adherents are literate. The few illiterate rural people in the country would not likely find these particular groupings congenial. The literate person is expected to exercise the privilege which is implied in literacy - he "ought" to read.

The notion of reading as a means of self-improvement and as an adjunct to adult education is not new in North America. The public library movement of an earlier generation was dedicated to the ideal of permitting people of ordinary means and opportunity to enlarge and enrich their outlook and understanding. Listening however, except in the lecture hall, strikes a slightly alien note. Radio had been used previously in educational programs, though the tendency had been to broadcast lectures without much attempt to organize the audience. It was generally agreed that these efforts were not effective, but educators were reluctant to abandon traditional notions of learning. The ineffectiveness of earlier experience with radio helps to explain why several types of broadcast were tried in the early days of Farm Forum. The object of the broadcast was to interest and challenge the listener. The passivity usually associated with listening was to be a preparation for the action to follow.

Around the time that the idea of Farm Forum was conceived there was some talk of mass education. Critics averred these two words could not be linked; that education was a private experience; that it called for struggle, concentrated effort, and a growing capacity to weigh evidence. Yet Farm Forum did attempt to be a mass education program. It tried to develop a technique of engaging the serious attention of great numbers of people simultaneously on a given topic. The extent to which it succeeded can be judged, in a measure at least, from reading the reports which follow. Suffice it to note that here is an ambitious program designed to reach and stimulate great numbers of people. The claim that Farm Forum was an educational program, even though it made an indiscriminate appeal, was variously expressed: there was the emphasis to provide facts and to give several points of view on every issue; there was the expressed abhorrence of unduly influencing the conclusions of the discussants; there was the stress on stimulation to act on the basis of the conclusions reached. On these points Farm Forum has been challenged in this study. They have been set out here to bring the reported accomplishments of the program into sharp relief.

The appearance of the word "action" in the slogan was almost an inevitable result of the social and economic conditions in Canada prior to 1941. In this the distaste for topics other than the practical was influential. Most farmers believed that, if agricultural conditions were to be improved, the farmers must take the responsibility for the change. No one else would -- at least no one else had up to then. There was a sharp difference of opinion in Ontario, and doubtless elsewhere in Canada, between those who thought better methods of farming were enough and those who argued that the farmers should organize to improve their own position. But few believed that the traditionally individualistic farmers would "stick together."

The Farm Forum idea came from the latter set of beliefs but the strong emphasis on informed action is added because of the influence of the leaders from Antigonish, Nova Scotia. Action might be local -- this was the recommendation in eastern Nova Scotia -- or it might be regional or national. It might be economic action; it might be political action; or it might deal with problems of health, education and recreation. The

means whereby these improvements were to be achieved was implied in the word "action", but they are crystal clear when the structure of Farm Forum is examined. They are embodied in the concept of two-way communication.

Action began with discussion. In fact, it was often stated by the leaders that discussion is action; that ideas need not be restricted to the ivory tower, they can be put to work. A discussion group was to be an arena into which farm people could come to sift the ideas propounded in written word and broadcast. In the process they would give expression to their own ideas, impressions, prejudices, notions. Their own experience as adults, which could be counted on in many cases to be considerable, would also enter into the mainstream of the discussion. This delicate interplay of ideas, experiences and emotions is the process of discussion. Out of it, the founders of Farm Forum believed, would come a judgment on a problem -- a decision. The findings of the group would often be limited and biased, but in the ultimate interchange of opinion when all the findings came in, the majority would arrive at an opinion on the side of solid good sense. There was a firm belief in the shrewd judgment of the common man if proper conditions were provided for him to reach a decision. The intellectual atmosphere in these groups is not easy to analyse. There was a strong thread of native independence; yet they wanted the expert opinion which could be brought in from the outside. They did not wish to be told what to do, or think, in autocratic terms; on the other hand they deplored a speaker who could not voice a clear-cut opinion without qualifying and hedging. They disliked demagogery as much as academic precision. Having been given the facts, the farm people felt, and were encouraged to think, that they ought to decide for themselves in discussing the issues which were at stake.

The decisions, once they are reached, not only ought to affect the individual, helping him to adjust to a confused and changing world, they ought to be used to adjust the confused and changing world to the much less confused individual's conception of what that world ought to be like. If discussion was to be a safety valve for the aggressive person, the catharsis was to include a well formulated plan to deal with the problem that caused the emotional stress.

The next step was to carry forward action thus conceived. Some action should be local; in fact the group should search for a local solution to the problem before exploring other means. It was recognized that more and more the government must be encouraged to take action to alleviate distress, or to permit other types of action to occur through special agencies. Yet there was a distaste for purely political action. The farmers had had an unfortunate adventure in party politics at the close of the first world war. Action such as that taken by the labour unions was also alien to their thinking, though milk strikes were not unknown.

The action finally determined upon, over and above purely local action projects, had to do with the timely and effective use of the Forum Findings. It was thought that if the farmers, in discussion, could agree on a course of action to be followed, a major step had been taken in arriving at a solution. It must be remembered that the decision was

reached only with a full knowledge of the complexity of the situation. Moreover, it was sincerely felt that an agreement achieved on the basis of reasonable thought and discussion would not be rejected; that those to whom the findings were directed, even though they be politicians, would inevitably give them some consideration.

INTERNATIONAL ASPECTS OF CITIZENSHIP

John E. Robbins

"Here is the greater challenge, the greatest and the last,
To bring the variant breeds of men out of the variant past,
Holding secure the heritage of the things they richly prize,
But seeing the future through the light of Justice's unbound eyes,
With war and violence banished; it can and it must be done.
For the world itself will not endure unless mankind is one."

James T. Shotwell.

A seminar on Canadian Citizenship must lift its eyes beyond Canadian borders, if only to see the flocks of people coming to our shores. But it should look farther afield, to the countries from which the immigrants come, and the others from which they are not allowed. "For the world itself will not endure unless mankind is one" are not the words of a poetic dreamer, but of one of the most distinguished scholars that Canada has produced. And the good Canadian citizen of today must observe a loyalty broader than the borders of his country.

He need not be an advocate of "federal union now", or a member of the "World Citizenship Movement", but he cannot do less than take a lively interest in the affairs of the United Nations or some of its various agencies, as representing the chief practical means and hope of advancing along the road to the point where mankind thinks and acts as one.

Since the United Nations is not a "parliament of man" but rather a conference of parliaments, the means of affecting the course of United Nations affairs may seem indirect and remote to the average citizen. But it is essential that he should try. For the Government feels it can go only so far or so fast in United Nations matters as public opinion will permit, and unless there is a vocal and demanding citizenry, Canadian participation is likely to be halting, or even little more than formal. The need in this respect is something for the attention of every voluntary organization concerned with citizenship, not for the United Nations Association alone.

UNESCO is probably the UN agency in whose activities a citizenship organization is most likely to find an interest. Many of the organizations with which the Citizenship Branch regularly collaborates have the liveliest interest in UNESCO, and it has seemed to me unfortunate that the Department of External Affairs has not taken account of this fact, by making use of the Branch, at least pending the establishment of a National UNESCO Commission. The present handling of UNESCO matters in the Department itself, with constantly changing personnel, results in Canadian participation that may be "correct", but does not provide any easy, natural channel of communication for a relationship in which mind should reach mind, with as little of protocol as can possibly be left in the way.

The Canadian Council for Reconstruction through UNESCO has now wound up its activities, and the only continuing ray of hope for the unceremonious continuance of Canadian participation in the UNESCO program is in the result of the recent request of the voluntary organizations to the United Nations Association to act as a clearing-house for the gift-coupon scheme. In it lies the possibility of establishing first-hand relationships between groups in Canada and in other countries. While the Canadian groups, under this plan will give money, they will themselves receive an understanding of people and areas in less fortunate circumstances, and will gain goodwill for Canada and the west among these people. It is a simple and constructive plan, well worth the attention of any group alive to the broader implications of citizenship in today's world.

Another hopeful sign is in the growing direct communication between groups and organizations in Canada and their counterparts in other countries. Bilateral exchange has always come most easily, to Canadians, with the United States, Britain and France. But as secretary of national bodies in Canada since pre-war days, I have been struck by the greater variety recently in exchange of experience, often due in the first instance to contacts made at international meetings.

There has been a needed increase in the number of voluntary international bodies, many of them with UNESCO's help. As many as three, to my knowledge, are planning to meet in Canada next year: the International Psychological Congress in Montreal, in June; the International Conference on Social Work in Toronto, a little later; and the International Congress on Mental Health, also in Toronto, in August. Probably some of the persons participating in this seminar will have opportunity to take part in one or other of these, and by these means will have their "citizens" as well as "professional" horizons widened.

Another kind of opportunity for practising the international aspects of citizenship lies in the direction of getting acquainted with, and offering what help we can to, visiting UN fellows and others here from other countries. There is frequent occasion to do this for those of us closely connected with voluntary organizations and government departments.

In comparison with pre-war years, Canadians in significant numbers are having the opportunity to study or to work in other parts of the world; although the recommendations of the Massey Royal Commission, for the encouragement of cultural exchange and study abroad, have to date been implemented only in small part. Fellowships and scholarships from blocked funds are a beginning.

Opportunities for service under the Colombo Plan, or with United Nations agencies, are presented to Canadians with comparative frequency, and it is a matter of good citizenship to respond to such calls when one's suitability for the opening is clear. Canada's position in world affairs appears to others as that of a developed and progressive country, yet one without ambitions for self-aggrandisement that constitute a danger. This fact makes Canadians a popular choice for many international positions. And there are other factors in the Canadian make-up that add to our fitness,

could add more than they do. There is great variety in the origins and cultural patterns that are represented in the Canadian population. We are accustomed to reconciling differences that stem from this variety, and can put to use abroad the lessons we have learned from experience.

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It is not the purpose of this memorandum to do more than to remind the seminar of some of the broader implications today of good Canadian citizenship. To state the proposition one can do no better than quote from the platform of the World Citizens' Association:

"There is no essential conflict between world citizenship and national citizenship any more than there has always been between loyalty to local communities and allegiance to larger units of state or nation or confederation. In each case there is simply the problem of organizing the larger so that it will give the greatest security and freest scope to the smaller communities and to the individuals for whose well-being all governments are established."

It is an inescapable obligation of each Canadian to do what he can to create order and organization in world affairs. The call of reason is clear, and the way to answer, in words of the historian¹, turned poet, is compelling:

"The key to the plot was given on a sunlit mount by a sea
The only guidance the world has yet to make men safe and free.
Not to Caesar alone we turn to meet the threat of war,
His militant scepter cannot reach where the springs of action are:
But the mind that has ranged the universe must now itself control,
For the force in the mighty atom is less than the human soul;
And simpler than any equation are the words forever true:
Do ye unto others as ye would they do to you.
This is the missing fulcrum for Archimedes's pry
To lift the weight of ancient hate, so the peoples that pass by
May reach together the shining goal which none can reach alone."

¹ James T. Shotwell in The Saturday Review of Literature, March 25, 1950.

THE CULTURAL ASPECTS OF CITIZENSHIP

Mr. Walter Herbert

"Men require of their neighbours something sufficiently akin to be understood, something different to provoke attention, and something great enough to command admiration."

A.N. Whitehead "Science and the Modern World"

"A people should be neither too united nor too divided, if its culture is to flourish..... By "culture" I mean, first of all what the anthropologists mean:- the way of life of a particular people living together in one place. That culture is made visible in their arts, in their social system, in their habits and customs, in their religion. But these things added together do not constitute the culture. These things are simply the parts into which a culture can be anatomised, as a human body can. But, just as a man is something more than an assemblage of the constituent parts of his body, so a culture is more than an assemblage of its arts, customs and religious beliefs."

T.S. Eliot "Notes toward the Definition of Culture"

One should attempt some definition of the word "culture" -- if this paper is to be held to manageable proportions. In its broadest, and probably most accurate, sense the word is concerned with the whole range of our living and thinking; but if that meaning were strictly applied here our subject might, in effect, become "The Citizenship Aspects of Citizenship". So, to avoid such dangerous and ridiculous possibilities, this paper will use the word "cultural" in its new, North American sense of pertaining to the day-by-day habits and customs of average citizens and, additionally, with the arts of music, painting, drama, creative writing, sculpture, architecture, dancing, filmery, ceramics and other related activities which may worm their way into the discussion.

The established citizen of Canada, as well as the new man who comes to make his home with us, needs to bear in mind these things about Canada: (a) ours is a Christian culture; (b) ours is a North American culture; and (c) ours is a developing culture. And one needs also to bear in mind that our way of life permits, even encourages, variations from the average or normal behaviour. Islands of Jews and Moslems and Buddists may and do exist harmoniously within the orbit of our Christian culture, and islands of European or Asiatic culture may and do exist within our North American way of living. Ours is a culture in which tolerance is basic.

The citizen needs to bear these things in mind because so long as

he lives in this country he must, willy-nilly, both contribute toward the maintenance and development of our culture and derive personal benefits from it. Our culture is the atmosphere in which his citizenship exists and has value to him, and if the character of the culture were different so would the nature of his citizenship be.

What are some of the factors of this Christian and North American culture? Factors which are so closely related to being a citizen of Canada? Some of them are obvious and freely expressed; others are intimate matters between a man and his soul and are felt more than declared. Some are recognizable to people from other lands and, so easily acceptable; but others are strange and disturbing and perhaps unbelievable to the newcomer. Regardless of their nature they do exist. They are facts. To deny their existence or to refuse the effort to understand them is not compatible with good citizenship. Quickly and superficially, then, let us look:-

Our culture is based essentially on the Christian belief, and the implications of that belief are a fundamental motivating and regulating force throughout the length and breadth of Canadian living. In our politics, our family and social relationships, our educative processes and our religious life it prevails. And yet within this scheme of things we permit freedom of worship or religious belief to those who do not conform to the beliefs of the majority.

Another essence of our culture is the application of democratic processes to our political machinery and to the operation of many of our non-governmental agencies. Under normal circumstances, however, the citizen is free to disagree with and to criticize openly the democratic methods which are favored by the majority.

Our culture expects the citizen to have a genuine belief in the basic equality of people; even though feelings of social, economic or racial inequality may be experienced.

The right to equal opportunity for advancement through self-effort is a universally accepted element of our culture.

Two tongues, English and French, are our language heritage and the ways of life usually associated with those languages are elemental to us. Within this culture pattern we permit and to some extent encourage the spoken and written use of other languages.

Basic, free education must be made available to every child growing up in our country.

Our legal system is set firmly upon the base of British juris-prudence (with variations in the civil code of Quebec); and the good citizen need not fear the policeman or the law.

Freedom of speech is essential to us; and without it the nature and quality of our citizenship would be greatly watered down. Every citizen may exercise this right to criticize the law, the government, his

employers, the schools, the churches, the press, radio and movies, and whatever else he may fancy to deplore.

An attitude of international neighbourliness is important to us, and when we take time to think about it we enjoy sharing our goods and opportunities with other humans who are less fortunate than ourselves.

These are some of the larger factors in our Canadian culture. To the old-timer it may seem needless to catalogue them. But is it?

These are some of the cultural aspects of citizenship. To understand them and to appreciate them; to take advantage of them himself and to insist on his neighbour's right to them, is basic to the Canadian citizen. When you accept the benefits of Canadian citizenship there is an automatic implication that you accept these things as facts-of-life in Canada, although not necessarily that you believe in them personally.

But what about minor aspects of Canadian culture, the great collection of daily odds and ends which help to make life fit for human consumption? Where do we start?

Movies, pocket-books, radio, television. Some excellent, much awful; but Canadians seem to like it along with the chlorophyll in their toothpaste and the gentle, soothing, unbelievable quality of their hand-lotion. Bright and lethal automobiles. Bulldozers. Restless, impatient travel. New houses. Oil burners. Nylon shirts. Fur coats. Lots of good food. Kids growing up strong and tall and healthy. Hockey and football and baseball and stock-car racing. Forty-eight-page newspapers with editorials and news and want-ads and health hints and social notices and Joe Palooka and Pogo and everything. Incomprehensible liquor laws. Parking tickets. Community chests. Blood donations. Kindness to animals. Innumerable societies. Trade unions. Farmers' cooperatives. Political movements. Seminars.

Maybe it seems silly, but it isn't. All these are parts of our culture. Things we like in our way of life. And if you want to be a citizen of Canada, these things are part of the bargain. You pay your taxes and this is what you get. The fact that the atmosphere is constantly changing and changeable is a pleasant and hopeful aspect of the situation for everyone.

Finally, the artistic associations of our culture in relation to citizenship. There is a widely held belief that only a few people (often referred to as "long hairs") are in any way concerned with the artistically cultural life of the country, and that the large majority of people (presumably the "short hairs") are totally unininvolved. No error of belief could be more colossal. When the old citizen buys his first bag of popcorn at the movies and when the newcomer buys his first package of cigarettes at Halifax, each pays a small sum, in the form of a wickedly concealed tax, into the General Revenue Fund. And from the G.R.F. payments are made to buy music for the National Film Board and the Canadian Broadcasting Corporation, paintings for the National Gallery, art and dancing lessons for school

children, books for libraries and a dozen other artistic benefits. The ordinary, simple, uncomprehending Canadian citizen is, in fact, involved in the most painful of all ways -- as a financial contributor.

The average established Anglo-Saxon Canadian is inclined to regard music, painting, poetry and drama as needless frills in a pioneer country which is busy chopping down trees and building diésel locomotives for export; and this is frequently a matter of wonderment to the newcomer. But the established A.-S. Canadian is young and brash and not too bright at this point, while the newcomer is mature and appreciative and wise. What is undoubtedly certain is that one of the most important contributions to be made to our country by our new citizens is the education of Canadians in the ways of art appreciation.

It is true that our painting, music, theatre and literature do not have a preponderant content of what is loosely called 'purely Canadian style'; but that should not be surprising. Even the successful folk in our community -- the manufacturers and merchants and bankers and preachers and teachers -- transplant the ways and techniques and thoughts of their British and American opposite numbers, and give us little of what is called Canadian. Similarly, our artists have largely derived their skills and attitudes from successful artists of older and more sophisticated lands. It is not important that we do not boast "a Canadian School" of music or painting at the present stage. But it is important that the average citizen should know that the work which is being done by Canadians in the fine arts is frequently excellent and sometimes superb, and much better than one might expect in view of the scanty encouragement our artists receive.

The whole matter of the condition of the arts in Canada is one which deserves greater attention than it now receives from the average citizen. Our national development is lopsided and oddly shaped if it fails to inculcate in the citizen a respect for and pride in the nation's artistic attainments.

It should be one of the aspects of mature citizenship to look for cultural refinement within our own borders, to seek it out, to understand it and, when it is worthy, to have pride in it. A citizen who is indifferent to these things is an under-done citizen.

PROBLEMS OF IMMIGRATION AND INTEGRATION

Role of Ethnic Societies

V. J. Kaye

The formation of an ethnic society is prompted by the same impulses which govern the establishment of any other organization of our society to meet the needs of its members. Common interests, social, economic, religious, cultural, are the main incentive for their formation. In the ethnic society psychological factor is added to it.

The reluctance on the part of the old established Canadian community to include newcomers into their social structure and existing organizations compel the newcomers to seek a substitute within their own ethnic group, induce them to come closer together, to settle in the vicinity of each other and to re-establish the old culture in the new surroundings. Lack of knowledge of the language of the country and the understandable shyness of newcomers to impose upon the existing environment contribute to segregation and separation from the outside world. The passive or indifferent attitude of older groups still more enhance this attitude.

Segregation is thus the outcome of a number of factors of which the attitude of the environment is one of the important ones.

SEGREGATION

Segregation cannot be condemned outright because it is a retarding factor in the process of integration of the immigrant. It has its de-merits, but it has also merits which we must weigh carefully before drawing conclusions. First of all, it should be borne in mind that rural segregation which led to the formation of the numerous block settlements, especially in the West, was not entirely of the immigrant's making; it was the result of our early immigration policy which encouraged block settlement, as well as the desire of the immigrants to settle among their relatives, friends, or members of the same ethnic group, and to a lesser degree by the hostile attitude of the environment.

In the early stages of the settlement of the West, it was government policy to allot large tracts of land to settlers of the same ethnic or religious group thus initiating block settlements which are still in existence. Mennonites, Doukhobors, Icelanders, Germans and Ukrainians were settled in such blocks. The Scottish colony of the Red River, initiated by Lord Selkirk more than 130 years ago, could be regarded as the predecessor of such settlement policy but it found wider application several decades later. In the 1870's Western Canada was still very thinly populated and in order to settle these open spaces, its colonization by compact groups of settlers was a logical solution. As people depend on each other's assistance in time of distress, on mutual moral and material support, it was quite rightly assumed that members of the same ethnic group would have a better chance of prospering when settled together. Thus an Order-in-Council,

dated March 3, 1873 allotted to a large group of Mennonites nine and one-third townships and a later Order-in-Council set aside a further 17 townships in Manitoba. It was a very substantial grant if we consider that a township consists of 36 sections of land, one section comprising 640 acres. Another Order-in-Council of October 8, 1876 set aside six townships in Manitoba for the Icelandic settlement. Similar Orders-in-Council were issued to Scottish and French settlements. In the late 1880's the settlement policy underwent some changes; settlement companies were formed and they were given colonization rights. Immigrants brought over by these colonization companies were placed on so-called nominal reserves, townships set aside for individual ethnic groups but with the right for other settlers to settle on these reserves. During that time there were established a Hungarian settlement, a Scandinavian, and a German colony, as well as a Danish colony. The settlement companies were not always successful, many of them became financially embarrassed and proved a liability instead of an asset. This policy was discontinued and Railway Companies entered the field with much better results.

As time progressed, the settlements attracted more immigrants of the same ethnic group, relatives and friends of the original settlers, who started to arrive in great numbers from Europe.

Urban segregation was mainly caused by the attitude of the environment and psychological urge of the immigrants to keep close together to escape isolation. Humans are of a gregarious nature and are dependent on each other. Therefore, when immigrants meet with indifferent or often hostile attitude of the environment, they try to compensate the outside isolation by forming closer ties within their own group by settling closer together, perpetuating their normal social life within their ethnic community. Problems confronting urban communities are different from those confronting rural settlements. In towns the hostility of the environment (imaginary or real) is more pronounced and therefore, this factor will be the dominant cause of segregation. Hand-in-hand with it go the economic conditions of the immigrant group and group ties. In towns segregation starts as a rule in the poorest districts, "across the tracks". Immigrants settle in this area because slums are the part of the town where their presence is not resented and which is suited to their economic means. They do not mix with their surroundings, they tend to remain strictly within their own closely-knit racial or cultural society. Such a community, although situated in the slum section of the town, has none of its social characteristics. The slum, as we know, is an amorphous, disorganized community, with rooming-houses and various types of third-rate hotels, places of anonymous relationships. People come and go and although they live in the same house, they seldom know the name of their next-door neighbour. The majority of the rooming-house population are single men, without community traditions, no public opinion, no informal social control, as Prof. Calvin F. Schmidt points out. As a result, the rooming-house world is a world of political indifference, of laxity of conventional standards, of personal and social disintegration (SOCIOLOGICAL PROBLEMS AND METHODS - Prof. Calvin F. Schmidt's Criteria for Judging Community Organizations and Disorganizations).

The immigrant community, on the other hand "breathes warmth, intimacy,

colour" (Prof. Schmidt), it has family life and a moral standard which are far above those of the slum. Its members invariably belong to some church and to various benevolent associations which also serve as clubs and social gathering places. With the betterment of economic conditions grows the tendency to abandon the "ghetto" and the slum district by moving to better sections of the town, at the same time piercing the barriers which separated the groups socially from the old established inhabitants.

With the arrival of greater numbers of European, especially Slavic immigrants, antagonism against strangers began to grow and towards the end of the last century reached appreciable proportions. This antagonism was prompted mainly by fear of economic rivalry but was camouflaged under less selfish motives, such as, low social behaviour, low standard of living, immorality, and inability of adaptation to democratic way of life, etc. Attacks on "foreigners" were made by leaders of labour, by the press, and even by churchmen and members of the House of Commons, probably prompted by their constituents who resented the presence of large numbers of "foreigners" in their neighbourhood. The basis underlying the attacks remained fear of economic rivalry, as it can be seen from the speech delivered by Mr. E.G. Prior, Member for Victoria, B.C. in the House of Commons on July 7, 1899. Having derided Slavic immigrants for their "wanting in all the principles of loyalty, patriotism, cleanliness", he finally came to the real cause of resentment. He said: ".... Another thing that will be found, I think, is that these people will gradually drift into the cities, competing with the men there and lowering the wage of the artisans and labourers..." In view of such hostile attitude of the old population, the immigrants were induced to settle separately, among their own kin where they were assured of friendly reception. Segregation favoured the development of growth of ethnic societies.

GROWTH OF ETHNIC SOCIETIES

Segregation gave the ethnic society stimulus and strength. In the life of the immigrant the ethnic society attains a much greater importance than belonging to a society does to the average Canadian. The average citizen joins societies, clubs, because he has some special interests, professional, artistic, philanthropic, or of some other kind. They fill his leisure time or help in his profession. The ethnic society serving immigrants has a deeper significance. It helps the newcomer to find his ground in the new country, to give moral support and very often also material help. An immigrant, regardless from where he comes, must go through a change which affects his body and soul. Change of climate, diet, change of culture, change of the whole mode of life. He has to adjust his whole behaviour to the new system of values. He is expected to give up his old allegiances and to adopt new, which is not an easy process. The time required for the newcomer to adjust to the new environment and culture depends on the type of the individual, his age, sex, intelligence, maturity and other factors. The central-European immigrant, coming from an entirely different setting, without a knowledge of the languages of this country and with a cultural background bearing little similarity to Canadian culture, did require more time and effort to adjust than, for instance, an immigrant arriving from countries where the cultural difference is not as pronounced.

In order not to remain isolated and in order to retain a feeling of security, the lack of which is one of the most aggravating sources of frustration, the immigrant seeks, as I pointed out, association with persons or groups of persons who understand his problems and who are able to give him the support he may need. His unfamiliarity with the customs, laws, and language of the new country often combined with a hostile attitude on the part of the members of the old established community, press upon him and make such association a necessity. Within the ethnic society or group of compatriots the newcomer regains confidence in himself. There he is on familiar ground, in a part of the old world which he knows. Membership in such society permits the newcomer to undergo changes gradually and serves as a safety valve which prevents the human machine from breaking down. Immigrants from countries with similar cultural standards as Canada, with familiar customs and laws, find the process of adaptation comparatively easy; for them ethnic societies have more sentimental significance and are less a necessity. For an immigrant who has to make a complete revision of his sense of values, the strain may be too great to do it without help. The psychological strain is mitigated by the association of the migrant with his compatriots. It helps to adjust easier and to overcome the frustration accompanying the process of acculturation. It helps to retain the equilibrium of the individual and his human dignity. The newcomer, handicapped by his lack of knowledge of the language, is often obliged to accept in Canada a position inferior to that he had in Europe; an independent peasant owner in Europe becomes a farm labourer, an artisan becomes a casual labourer. They suffer loss of personal dignity, a loss which adds to frustration. Within their group they regain their old values and standing. The ethnic association also satisfies the nostalgic longings of the newcomer; it becomes a small island of the old world where he relaxes, sings familiar songs and is treated with respect. Closely connected with the ethnic society is the Church. The Church Hall becomes the centre of social life; there the choir practises, theatricals are given and in most cases it is also the place where the Friendly Society functions. It has Sunday School for children as well as a reading room for adults. It subscribes to newspapers and periodicals of the particular ethnic group, which, for at least the initial few years, are the sole source of information for the new immigrants. The importance the ethnic society and the church play in the initial stages of integration cannot be overrated. The membership in the societies does not remain static. It changes constantly as years go by. Gradually older members of the society become also members of local clubs and societies. Economically established and with more leisure at their hands, they begin to take interest in community life, vote, or are themselves elected to public offices. They probably moved from the vicinity of their old ethnic society to better residential parts of the town and their visits to the hall become less frequent. They accept invitation to the annual dinner of the old parish or deliver a speech, a lecture, but other interests begin to dominate. The ethnic society fulfilled its function. It does not cease to exist though because its membership is constantly replenished by the influx of new immigrants. The inclusion of new immigrant members within the older ethnic societies is not always smooth. There often arises differences between the "new" and "old" already Canadianized members disinterested in European political divisions of the particular ethnic group. When such friction reaches acute forms and a lack of understanding prevents the alleviation of differences, it may come to a

split. The newcomers, as we have observed, will form their own societies, consisting entirely of newcomers. Such a society does not help the immigrant to overcome acculturation difficulties, but it helps to overcome frustration caused by isolation. Given time, and a helping hand, the difficulties can be ironed out and the differences diminish.

We have given you a brief outline of causes leading to the formation of ethnic societies and also their functions. It could be summed up as follows: (1) The desire of individuals of the same ethnic group to associate with each other is a natural urge and an attempt to prevent it would have negative results. It is the same urge a Canadian travelling or living abroad experiences. We have Canadian Clubs in London or in Paris, where Canadians come together and talk about the wheat crop in Saskatchewan, or discuss, often with tempers flying, elections in B.C. or some other province. In their club they are on familiar ground; they feel happier having met people from the same province or town. The same applies to immigrants coming to Canada. (2) Ethnic societies contribute to perpetuation of European customs, language, European interests, prolong the period of integration but - they make the process of integration more gradual, diminish frustration accompanying acculturation, eliminate the feeling of insecurity and, at the same time, teach the immigrant new ways of life. The perpetuation of familiar customs and the influence of the Church to which they belonged in Europe and to which they also belong in Canada, help as statistics have shown, to maintain the moral standard of immigrant groups which otherwise would be jeopardized. (3) We come to the conclusion that the ethnic society and Church exercise beneficial influence on the immigrant; we also observe that they have not been given merited attention. They should be drawn into the activities of our wider community life. They are part of us and if we wish their beneficial influence to be strengthened, we cannot keep them outside the pale.

YOUTH TRAINING FOR CITIZENSHIP

Guy Henson

This brief paper is intended to present, for thought and perhaps for action, a single idea in the realm of "Youth Training for Citizenship".

A cardinal principle of education, and of adult education in particular, is that the time to learn anything is when you need to learn it.

Why, then, do we completely ignore the practical interest of new voters (those about from 20 to 23 years of age) in the mechanics of voting in local, provincial, and national elections; in the parties, candidates, and issues at each level; and in broad political ideas and principles?

Some people, it is true, do periodically get worked up about some sort of tribal ceremony for the initiation of youth into citizenship. This leaves young people cold, and nothing much of the kind is done. The florid patriotic gesture remains perennially appealing. It is easier, more exciting, and perhaps more satisfying to its sponsors; it has ballyhoo value, although for what or for whom it is hard to tell.

This is the job of everyone in general and nobody in particular. Perhaps that is why little or nothing is done. Some real education would require a little brains, a little energy, a little courage, and a little money - perhaps even no new money.

We know the proportion of those eligible who vote in each type of election. The figures are shocking. The times say to us: Educate or abdicate.

Besides what is being done or can be done in home, school, and community for those growing up, can we leave it at that and miss the vital point of contact with young citizens entering the twenties? Many of them are today rootless in new localities and tend not to think as citizens and vote and act as citizens, at any rate for some years. The political parties, on which most educators look down, are the only agencies doing effective work in getting these new voters at least to vote, and that is a sporadic effort.

Sir Richard Livingstone has with clarity and force driven home the necessity for adult education in politics and other studies in which, lacking experience of life and work, "the young see only the surface". Grundtvig built what is probably the world's best system of democratic popular education upon the unfolding of mind and personality in the formative years from eighteen on. The age before which he held that, in general, "they were too immature to think about the problems of life". Men of the stature and brilliance of Robert Hutchins have turned their energies to adult education because of their conviction as to its necessity.

It seems logical to draw this need to the attention of a national conference of active and influential people convened by the Canadian Citizenship Branch. It is noteworthy that on page 117 of "Youth Speaks Out on Citizenship", published by the Canadian Youth Commission, this statement is made:-

"It is gratifying that the Department of State* is expanding the work of its Citizenship Branch. With the resources of the government behind it, its contribution can be of great importance. There is much to be done in fostering active and constructive citizenship, not only among New Canadians (although this problem merits special attention), but among all Canadians. Because of its location and the nature of its organization this Branch can also do much to encourage the work of national voluntary agencies concerned with citizenship."

What might be done in, say, a period of from five to eight years on a scale large enough to have real influence on a reasonably large group of young voters in Canada so that they would more keenly feel as citizens, think as citizens, and act as citizens? I would modify the plan that follows after ten minutes of talk with any capable and interested persons, but feel that it is one of the things that might be done and that in its essentials it has practical possibilities if well developed and applied:-

- (1) That, experimentally, some groups of young people at voting age be formed and - still experimentally, under the guidance of a good national committee and a highly qualified person - a course outline, a plan for selecting and training leaders, a series of resources (books, films, charts, recordings, as well as visitors, etc.), and a plan of group development be worked up.
- (2) That organizations having the interest and also the means of sponsoring and organizing groups take an active part in the work of the guiding committee; and that they form experimental groups and expand such groups in the light of successful progress.

Such organizations might include, among others, farm organizations, Junior Boards of Trade, labour unions, co-operatives, churches, Y.M.C.A.'s, and parallel associations, Home and School Associations, and political parties.

* The Canadian Citizenship Branch is now, of course, part of the Department of Citizenship and Immigration.

In concrete terms, the groups of new voters might meet weekly for some six to eight weeks (or more if they wanted to) and might spend their periods somewhat like this -

1. on the meaning in practical terms of freedom and democracy;
1. on alternative forms of government;
2. on panel and general discussions, with representatives of political parties;
3. on machinery of government and method of voting in local, provincial, and national elections;
1. on a topic of special interest, enquiry, or project chosen by the group.

A workable plan for such groups could be put to use in many situations, as well as for groups meeting weekly in spare time.

Such a course would be of value only if it is frank, direct, realistic, controversial - and fair. Everything would depend upon the integrity and fairness of the leader-chairman. A healthy spirit of good-humoured difference of opinion would be essential from the first. Plenty of high school and college teachers do this kind of thing now, and many clergymen, lawyers, and others could do it well. The first step would be to find a few such people to begin with and to merit and establish public confidence in the fairness of the discussions. This, rather than interesting young people, would be the immediate problem.

Any watered-down gruel of ideals, platitudes and hopes would be useless.

An unofficial agency or group of agencies (e.g., the Canadian Association for Adult Education) should for this reason direct such an undertaking through a committee who are known to like this kind of discussion and whose fairness commands confidence.

We are inclined to dream of life in a democracy as life in one big happy family. As this state of being still seems some distance off (even in Canada), perhaps the strong element of truth in this passage of the American historian, Arthur M. Schlesinger, Jr., makes it well worth quoting here:-

"The Jacksonian attitude presumes a perpetual tension in society, a doubtful equilibrium, constantly breeding strife and struggle: it is, in essence, a rejection of easy solutions, and for this reason it is not always popular. One of the strongest pressures toward the extremes, whether of socialism or of conservatism, is the security from conflict they are supposed to insure. But one may wonder whether a society which eliminated struggle would possess much liberty (or even much real stability). Freedom does not last long when bestowed from above. It lasts only when it is arrived at competitively, out of the determination of groups which demand it as a general rule in order to increase the opportunities for themselves. To some the picture may not be consoling. But world without

conflict is the world of fantasy...."

I feel sure that something valuable educationally should be done and can be done for new voters on a larger scale - for scores and hundreds experimentally to begin with, and for thousands and tens of thousands within a period of years.

THE ORGANIZATION AND FUNCTIONS OF THE
CANADIAN CITIZENSHIP BRANCH

General Aims of the Branch

The general aims of the Canadian Citizenship Branch are to assist governmental and non-governmental agencies engaged or interested in facilitating the adjustment and integration of newcomers, and in developing a greater consciousness of the privileges and responsibilities of Canadian Citizenship.

Organization of the Branch

To realize the objectives as outlined above, the Canadian Citizenship Branch is divided into three Divisions having specific responsibilities and functions. They are: the Liaison Division, the Research Division and the Programme and Materials Division.

The Liaison Division

The function of the Liaison Division is to provide assistance and guidance to national, provincial and local agencies engaged in developing citizenship programmes among the people of Canada in such fields as adult education, programme planning, social and personal services, discussion methods and techniques and kindred subjects. In order to perform this function with the maximum of efficiency, the staff of the Division comprises National and Regional Liaison Officers. Four regional offices are maintained in Montreal, Toronto, Winnipeg and Vancouver, with a Liaison Officer in each office.

Activities of the Liaison Division

The Liaison Division of the Branch have advised and assisted national and local voluntary organizations and other agencies engaged in facilitating the rapid integration of newcomers by:

- (a) Providing such organizations and agencies with information on a wide range of subjects relating to newcomers and their problems.
- (b) Distributing materials useful in the integration process and advising on their use.
- (c) Influencing attitudes by public addresses and informal meetings designed to encourage acceptance of newcomers.
- (d) Co-ordinating programmes and group work.

The Division has also maintained close contact with the officers of ethnic organizations and groups with a view to assisting them in the work among newcomers of their respective ethnic groups. In addition the Division has lent encouragement to greater co-operation between the various

ethnic organizations and groups on behalf of newcomers and assisted them in developing programmes intended to stimulate a wider and more active interest on the part of members in the broad field of citizenship.

The Division has also co-operated with special national organizations in relation to some aspects of their programmes in the field of adult education. Such organizations include the Canadian Education Association, the Canadian Association for Adult Education, La Société Canadienne d'Education des Adultes, the Canadian Welfare Council and the Canadian Citizenship Council.

The officers of the Division have devoted much time to complying with requests from national organizations for assistance in planning citizenship programmes to be carried out through their local units. Citizenship in these organizations and groups includes, in addition to the integration of newcomers, the definition of Canadian Citizenship; its privileges and responsibilities; inter-ethnic relations of Canadians; citizenship ceremonies and presentation of certificates in proof of Canadian Citizenship as well as the position and responsibilities of Canada in the field of international affairs.

Special assistance is also given to certain organizations in planning study programmes for their members. An example is the programme of the Girl Guides leading to qualification for the Citizenship Badge.

Programme and Materials Division

This Division is responsible for the preparation of all publications, films, filmstrips and other materials produced by the Branch in furtherance of the aims outlined above. It is also responsible for the distribution of all programme materials and publications produced or distributed by the Branch. In addition, the Division is concerned with the collection of information on programmes, projects, publications, films, filmstrips and other materials directly relating to citizenship that may be produced by other agencies in Canada and abroad.

Activities of the Programmes and Materials Division

In furthering the work of the Branch the Programme and Materials Division has produced a number of publications for use of agencies engaged in assisting newcomers and in developing general citizenship programmes. These publications, in both French and English, include:

"The Steps to Canadian Citizenship" - a pamphlet outlining in some detail the necessary steps leading to Canadian Citizenship.

"The Ten Steps to Canadian Citizenship" - a leaflet giving the main steps that an alien must take in order to become a citizen. This publication has also been produced in Dutch, German, Italian, Polish and Ukrainian, in addition to English and French.

"The Canadian Scene" - A booklet prepared especially for use as a language and civics textbook in classes for newcomers. It contains brief factual accounts of the geography, history and government of Canada, the economic geography of the provinces, coinage, weights and measures, time zones and kindred subjects.

The Canadian Citizenship Series

"Our Land" - a brief study of the physical and economic geography of Canada.

"Our History" - the story of discovery and exploration, settlement and political development in Canada.

"Our Government" - a brief account of the structure and function of municipal, provincial and federal governments, including a chapter on Canadian courts and law enforcement.

"Our Resources" - A short history of the development of our natural resources from early times to the present. There are chapters on agriculture, fisheries, forestry, manufacturing, mining and water-power.

A fifth booklet in this series "Our Transportation Services", has been completed and will shortly be available for distribution. It traces the development of transportation in Canada by water, road, rail and air from the earliest beginnings to the present.

The Division has also produced a series of pamphlets for use in the field of general citizenship. The series include:

- "The Citizen As an Individual"
- "The Citizen As a Family Member"
- "The Citizen As a Parent"
- "The Citizen As a Member of the Community"
- "The Citizen As a Member of the Nation"
- "The Citizen As a Member of the World Community".

These pamphlets take the form of a series of questions, and are intended for the use of organized groups that are interested in developing a program of discussions on citizenship responsibilities in a democracy.

In addition to the above publications, the Division has produced a total of forty-seven filmstrips relating to the geography, history, government, resources and transportation services of Canada. These filmstrips, which may be obtained from the National Film Board at a nominal cost, are in widespread use throughout Canada in immigrant classes and in the regular schools.

The Division also keeps in close touch with the activities, interests and views of ethnic groups through its staff of foreign-language press readers. By this means Branch officers are kept informed on programmes and projects of ethnic organizations which may be of importance to the work of the Branch, and in which assistance and encouragement might be given.

The Division provides a news service for foreign-language newspapers through the "Citizenship Branch Press Bulletin". This bulletin, which is distributed to editors every two weeks, contains factual items on Canada and the Canadian way of life that may be of particular interest to readers of the foreign-language press. Mats, which may be used to illustrate some of the leading articles are also provided from time to time, while, in some cases, articles of major importance to newcomers, such as changes in immigration policy or citizenship regulations, are translated into the respective languages concerned.

The Research Division

This Division will be responsible for planning a comprehensive programme of research on the social, economic, cultural and psychological aspects of integration. It will also be concerned with collecting and disseminating information on research projects undertaken in this field by established research agencies. A further responsibility of the Division will be to undertake specific research projects relating to the various ethnic groups in Canada with a view to promoting greater understanding and appreciation of the various groups.

Working Paper for Commission I - "Adjustment of Newcomers"

LANGUAGE AND CITIZENSHIP TRAINING FOR NEWCOMERS

by Stephen Davidovich

PART I - Organization in Ontario

The present training programme for newcomers to Ontario originated with the Ontario Adult Education Board which was established by Order-in-Council on the 16th of October, 1945. The first budget of the Board made provision for the preparation of a course which would be useful not only to newcomers but to other Canadians. This experimental course was given a trial run early in 1946 in the King Edward School in Toronto.

In May 1946 a Citizenship Supervisor was appointed to the executive staff of the Adult Education Board and preparations were made for a Province-wide programme in citizenship. This programme was launched on September 19th, 1946 by the Minister of Education, the Hon. George A. Drew, who said that this ceremonial gathering was "intended to emphasize that part of adult education which has to do with the building of good citizenship and at the same time to emphasize that people of every racial stock, who have made this their home, are citizens of the land of their choice in the widest meaning of that word".

He spoke of the rich heritage of history and tradition arising from the heterogeneous nature of our combined population and said; "it is a good thing for Canada that those who trace their ancestry from many nations should keep alive old memories of the achievements of their people and the special cultural attainments which are their own. In that way they will keep alive in their childrens' hearts a justifiable pride in the best of their own past, and also enrich the life of all of us by what they add to the common store of culture, of art, and of social development.

At the same time, it is of the utmost importance that those who make Canada their home should become citizens of Canada of the finest type and take their full part in preserving and improving the life of our nation."

I think it is only fair to say that the foregoing quotation has served as the basic terms of reference of our work with newcomers in Ontario.

In the fall of 1946 citizenship classes were started in Port Arthur. The Board worked on the principle of setting up these classes under School Boards and Boards of Education. Only where this proved impossible, the Board undertook to provide instructors paid at the current night school rates in that area. Early in 1947 two classes were set up in Milton and Mount Brydges, the School Boards providing classrooms.

On May 1st, 1947 the executive staff of the Ontario Adult Education

Board was taken over by the Ontario Department of Education and organized as the Community Programmes Branch. For purposes of field work and administration, the Province was divided into five districts under district representatives. These districts were:

Eastern Ontario with an office in Ottawa.
Central Ontario with an office in Toronto.
Western Ontario with an office in London.
Northern Ontario with an office in North Bay.
North-Western Ontario with an office in Fort William.

One of the many responsibilities of the district representatives was to set up classes for newcomers.

A major problem at that time was that of locating the newcomers in their area and in this respect considerable help was given by the National Employment Service Offices and by area representatives of the Department of Labour. This information referred mainly to Polish veterans and displaced persons brought here under the "BULK MOVEMENT" scheme. As the numbers of other immigrants increased greater use was made of ethnic groups and the ethnic press as a way of informing the newcomers about classes. In addition, the Canadian Citizenship Branch has supplied the Department of Education with lists of those who were filing Declarations of Intention in the province in order that the Community Programmes Branch could send the immigrants a letter stating what steps they should take if they wished to attend night classes in preparation for naturalization.

Another major problem in 1947 and 1948 was obtaining adequate classroom space and satisfactory teachers since a large proportion of the immigrants at that time were working under contract in bush camps, mines and Ontario Hydro. In this respect, considerable credit is due to industry in this province which has offered a high degree of co-operation to the Department of Education in making classes possible.

Except in the case of some School Boards charging a refundable fee if attendance was maintained at a certain level, the newcomers in Ontario have had to make no financial contribution towards their training in language and citizenship. Before the Canadian Citizenship Branch began supplying the text books, the Community Programmes Branch supplied them to all classes administered by this Branch and also supplied reference kits for teachers. Classes administered by School Boards are subject to legislative grants for night school and in the case of public schools the cost may be included as part of the cost of operation subject to the approval of the school Inspector.

PART II - Content of the Course.

At the outset, the subject matter of instruction was dictated by two considerations: - 1. - the immediate needs of the newcomer -- some English and some general factual information about our country; --- 2.- long-term Canadian needs -- people qualified to assume Canadian Citizenship and possessing healthy attitudes towards life in Canadian communities. Therein lies the curriculum.

For the purpose of language instruction the Department adopted the "Learning the English Language" series, prepared by the English Language Research Incorporated, Cambridge, Massachusetts, and now published as a Canadian edition by Thomas Nelson & Sons, Ltd. Its chief advantages lay in the fact that it taught English through the medium of most frequent sentence patterns and taught English by means of English. As the number of books in this series increased, the time required to cover the Basic English increased. Now, with Book 4 available, somewhere around 125 hours of instruction might be needed to cover Basic English, assuming that an average class starts with no knowledge of the language.

Very little can be done in history, government and geography until the student has acquired some facility in using English, but a certain amount of useful information can be introduced after the first two or three months of Basic.

For citizenship instruction, we resorted to a number of texts, including a ninety page mimeographed book, "Canada: our Country", compiled by the Community Programmes Branch, until early in 1951 when the "Canadian Scene", prepared by the Canadian Citizenship Branch was made available for use by all students. Citizenship training is further supplemented by films and filmstrips and in some cases by field trips. In any event, no attempt has been made to produce a rigid course of studies, because needs and facilities vary so much from class to class that the teacher in the classroom must be left free to devise the best methods to do the job. The teacher is undoubtedly a key figure in this process and in each community he is bound to become something of an "expert" on newcomers. He is called upon to act as adviser on difficult and sometimes personal matters and before long he is entrenched in the position of liaison between the newcomer and the community.

With a view to helping teachers with their difficult and delicate job, Community Programmes Branch has held teachers' conferences each year during the last six years. These conferences afforded the teachers an opportunity to exchange experiences, discuss teaching aids and testing programmes, and sometimes witness demonstrations of teaching techniques.

Radio programmes in Ukrainian, Polish and Dutch on the general theme of citizenship were offered throughout the province in 1948, 1949 and 1950, both as a means of bringing information about Canada in the native language and as a means of drawing the newcomer's attention to the classes in this province.

Prior to 1951 the Community Programmes Branch issued only attendance certificates to newcomers. There was no definite statement as to what standard of training a candidate should attain in order to acquire a certificate of competence provided for by an amendment to the Regulations under the Canadian Citizenship Act (1947) which stated that Courts may accept as evidence of educational qualifications, a certificate of competence when issued by a Provincial Department of Education. This matter was settled by the Citizenship Branch and the Canadian Education Association in 1950, and the Courts were informed to that effect.

In the spring of 1951 the Ontario Department of Education, through the Community Programmes Branch, instituted a testing programme in Basic English and Citizenship and issues certificates of competence to those who qualify on the test. In the first year 67% of those who tried the test qualified for certificates. In 1952, 80% of those who wrote, qualified. They represented 13½% and 8.9% respectively of those in attendance during that year. So far this spring, 3500 tests have gone out and 568 have been returned, of which 407 or 72% qualified.

This test is based on the assumption that a newcomer who has no previous knowledge of English will undergo a two-year training programme in language and citizenship. Of course some centres schedule their training over as many as five years, and approximately 10% of all the classes this year represent students beyond the second year of training.

In the course of the last six years there has been a tapering off of classes organized directly by the Community Programmes Branch. Whereas in 1949, 31% of the classes were under the Community Programmes Branch, this year only 8.7% of the classes came directly under this Branch. The remainder were under local School Boards, with some 25 classes carried on by voluntary groups.

Teachers work on an hourly basis, ranging from \$2.00 per hour for unqualified teachers to \$5.00 per hour in the largest centres. Where the number of classes is large, the Boards usually employ a special person to act as principal. In Toronto, vice-principals are also employed at each school. In the cases of classes under Boards of Education the teachers are drawn from public school and high school staffs. Community Programmes Branch classes are sometimes staffed by people from outside the school system, mainly because of necessity.

Courses usually begin about the first of October and finish by the 1st of May. In addition, the Community Programmes Branch has provided some summer classes in advanced English in Toronto, Hamilton and London, for those students who either needed a good command of English for their immediate job, or who contemplated further studies in Canadian schools and universities. Last summer, out of 90 classes carried on through the summer, 35 were classes in advanced English.

The table below gives the number of persons at peak registration and the number of classes from 1947 to 1953;

		<u>Persons</u>		<u>Classes</u>
1947	-	3,900	-	137
1948	-	7,100	-	300
1949	-	12,700	-	583
1950	-	15,400	-	502
1951	-	13,400	-	542
1952	-	22,500	-	772
1953	-	21,246	-	771

In view of the fact that it is not considered advisable to prescribe

a rigid course of study for newcomers if only because of the wide range of differences in backgrounds, interests, and abilities, the need for a good selection of teaching aids becomes apparent. The training programme for newcomers is a facet of adult education and attendance is essentially voluntary. In order to retain the interest and provide a real service to the students, the teacher must be sensitive to their needs and have a fair selection of material suitable to meet those needs. This applies especially to language training where interests may range from those of a person who wants only enough English to get by, to the person who wants to reach the highest possible perfection in the language. This last group may be relatively small, but it usually includes the element from which the leadership in the various ethnic communities is drawn.

Although the quantity and quality of teaching aids have improved considerably during the past four or five years, there is still a very obvious need for well-organized teaching material in English beyond the Basis level. I would say that is the first need that ought to be provided for at the earliest opportunity.

PART III - Media of Communication.

What does all this amount to? Has the time and money spent on this project been worthwhile? My own inspired guess is - Yes. I say inspired guess because there are no quick accurate ways that I know of for making measurements in terms of the second of our original two main purposes, i.e.,

Long term Canadian needs - people qualified to assume Canadian citizenship and possessing healthy attitudes towards life in a Canadian Community.

It is a very difficult thing indeed to determine whether or not a person is fully qualified to assume Canadian Citizenship and whether or not his attitudes are of the kind that will make him a productive asset. I suppose the same problem is faced in other areas of educational activity.

The school is perhaps the best equipped place to teach language for its own sake as well as facts about Canadian history, geography, government and customs from an academic point of view. But adults seldom expose themselves to learning experiences for the sheer joy of learning, nor would we be justified in spending public money simply to satisfy adult curiosity.

We are, in the final analysis, trying to give people effective media of communication, a certain body of facts so that communication might become meaningful, and we hope that as a result, situations will develop wherein the newcomer can make use of these tools in close and continued proximity with Canadians at large.

This can only happen if the community in which the newcomer lives makes an extra effort to draw him into its activities and to show him how his interests coincide with those of the community. Teachers engaged in this kind of work can help community groups to establish contact with the

newcomers, but they cannot provide the setting needed for successful integration.

It is one thing to talk about our way of life in a classroom and quite another to show by examples that what we have talked about is borne out in reality. Unless this is done a solely academic appreciation of the Canadian way may be quite useless, or even harmful, especially where there is an obvious disparity between theory and practice. I am sure that this problem is the subject of another paper, but I think it should be made clear at this point that in dealing with adults the school has very definite limitations. The total job of integration requires a follow up over a number of years until the newcomer can say with conviction that he is happy about his life here, that he feels himself a part of this country, and until he demonstrates by his actions that he not only wants to enjoy such privileges as our country affords, but is prepared to assume those responsibilities which he must accept if he is to pull his full weight in community life.

Working Paper for Commission I - "Adjustment of Newcomers"

RECEPTION AND WELFARE

by

C. Patrick

This working paper is intended to supply material for the discussion of the first two subjects to be considered by Commission I, A) Reception and B) Welfare. It is not intended to be an exhaustive study of the problems in these two areas, but rather to raise some of the issues as a basis for discussion and further consideration.

A. RECEPTION

- 1) Reception for the purpose of this paper is considered to be the period between the arrival of the newcomer to Canada and his first job placement or in the case of those not coming to employment, arrival at the intended destination.
- 2) The needs of newcomers during the reception period may be divided into two groups, the first, the normal or usual needs which in the main apply not only to immigrants but to all persons arriving for the first time in a new country, and the second, the unusual needs which are not likely to occur in a large percentage of cases but which often present the most difficult problems that newcomers have to face.

3) Usual Needs for New Arrivals

a) Comforts and Amenities

These include proper rest-room facilities, facilities for washing up, changing clothes, preparing baby's formula, etc. Arrangements for food between the time of arrival and the clearing of customs or the leaving of the next train; provision for the temporary care or entertainment of children; assistance to mothers with large families; arrangements for over-night accommodation if required between trains; the provision of newspapers and dozens of other such items required.

b) Information Services:

i) Immediate Questions on Arrival:

There are many immediate questions in the minds of a newcomer arriving in a new country. Many of these can be answered quickly and without difficulty. How long do we stay here? How do I telephone long distance? etc. Some

may require a check of reference material. How far is it to Edmonton? What is the population of Sudbury?

ii) More Permanent Information

This will include such things as maps of Canada, railway timetables, booklets or pamphlets on various aspects of Canadian life. Booklets with information on where to turn for help if required may be useful. The location of their offices in various cities in Canada, the names of voluntary agencies that are prepared to help with social problems, etc., may all be required at one time or another.

c) Arrangements for Meeting Friends or Relatives

Are relatives kept informed of the time of arrival? Are there satisfactory waiting rooms, proper arrangements for meeting newcomers, considerations for family reunions, introductions to strangers where required? The first meeting in a new land is often most important to both parties.

4) Unusual Needs

"Unusual" as used here refers to the fact that these problems only arise in a small percentage of cases. They are not "unusual" as far as welfare agencies are concerned. The fact that such situations do arise is the reason for many of our organized welfare efforts.

a) Medical Care for Illness or Accidents

Arrangements for prompt medical attention if required. Provisions for meeting hospital and medical expenses. Temporary care for other members of the family during illness. Provision for care of children in the case of illness of the mother, etc. We are only concerned with emergency medical needs and temporary medical care at this point. Provision for continuing medical care is another problem which is discussed under the section on welfare.

b) Advice and Legal Aid

Answers to questions concerning stolen property, lost documents, etc., which need immediate attention. Advice to immigrants who have been victimized.

c) Financial Aid

Insufficient funds on arrival, money lost or stolen, reserves used for unexpected contingencies, medical care, etc., point to the need for some immediate financial help. This is not to be

confused with the need for public assistance discussed in the welfare section.

d) Tracing Relatives and Friends

Provision for putting immigrants in touch with lost relatives.

e) Temporary Housing

Over-night accommodation when journey is broken for any reason. Longer periods of housing when family is retained because of temporary illness or because relatives fail to meet the boat or for any other reasons.

f) Translation or Linguistic Services

Assistance in translating letters. Writing of letters, correspondence with employers, advice on completing forms or documents, etc., which are of an immediate nature.

5) Provision for Meeting These Needs

The present provisions for meeting these needs vary from city to city across Canada. There are also variations depending on whether the immigrants are being assisted by the Departments of Labour, sponsored by relatives or arriving on their own. A number of these are being met in whole or in part by voluntary agencies. The adequacy of the services provided must be considered in relation to the theme of this seminar that is how well do such services help the integration of newcomers into the Canadian community.

6) People, not Problems

Before raising questions about our present services, it would be well to remember that these problems and their solutions concern human beings. Think for a moment of what it means to leave familiar surroundings for life in a new land, with new customs, a new language and a different set of cultural values. The person who undertakes life in a new land is in a turmoil of feeling. He is filled with expectancy and hope, dreams of success and security. But he is also full of apprehension, and fear of the unknown, and is haunted by the terrifying possibility of failure. These feelings are likely to reach a crescendo at the point of landing. No wonder that our blundering efforts to be helpful sometimes cause the deepest hurts and misunderstandings. Newcomers need much more than welcoming ceremonies and a pile of pamphlets. They need an understanding that transcends language and cultural barriers. Remember they are not "cases" or "problems", they are people.

7) Let us examine the adequacy of our present services in relation to the needs that are to be met. First of all are agencies and

individuals who meet immigrants on arrival able to give prompt and accurate advice to the questions that are asked? Are they able to make referrals to the appropriate community agencies for specialized help when it is required? Are these services provided to all immigrants regardless of race, colour or creed? Are these services properly co-ordinated or do they present such a confusing picture to the immigrant that he is not certain where he should turn for the help or advice he needs? Do immigrants receive conflicting advice from more than one source?

Is there someone available who has a knowledge of all the resources of local agencies as well as a general understanding of social services across the country who can make prompt and direct referrals of special problems to the agencies concerned? Do the services provided by the Department of Labour in their reception centres, immigration offices and halls, meet the full requirements? When problems arise in these reception centres, is there provision for adequate referral to the appropriate social agency? Do the written materials provided newcomers meet their needs? Should the information and material that they are given concerning federal and national programs be standardized so that the same information is given in all centres? The answers to some of these questions may already be known. Others may lead to further discussion and exploration of the whole problem.

8) Co-ordination and Referral Services

These questions suggest the need for two types of service: 1) a co-ordination of the services and activities of all agencies and organizations interested in reception, 2) a central referral service where a newcomer with an unusual problem could receive immediate help and a referral where necessary to the proper agency in the community for continuing and follow-up services.

It goes without saying that assistance should be available to all newcomers on the same basis regardless of religious affiliations and the existing community services should be used wherever possible to meet these problems. Are these services that should be assumed by the federal government which is in a position to deal equally and impartially with all concerned? Or should the agencies provide a central service which will meet all their needs?

B. WELFARE PROBLEMS

The problems discussed and questions raised under this section will overlap the period of reception to some extent but in general refer to the period from the first job placement (or arrival at the intended destination) until the immigrant has established local residence, and then in a lesser degree until he obtains Canadian citizenship.

- 1) At the outset it should be noted that welfare services in Canada are

normally complex and difficult to understand. There are many reasons for this, among them, the relatively few well-established Public Welfare Services, the division of the field into public and private agencies and the further division of private agencies by language, religion and type of service. The complexity of the problem can best be illustrated by the following table which indicates that there are 133 agencies in the City of Montreal prepared to provide services for new immigrants.

<u>TYPE OF AGENCY</u>	<u>NUMBER OF AGENCIES</u>
Children's Services	27
Services to Families and Individuals	14
Language Services	24
Recreation Services	30
Health Services	38
	<u>133</u>

This list taken from Guide to Community Resources for New Immigrants, Montreal, includes only agencies providing service to new immigrants. It does not include the numerous individual branches of some agencies such as the YM and YWCA. An individual who has lived all his life in a large Canadian city but has never needed the services of a social agency is often confused and discouraged by the number of referrals and suggestions that may be made to him by persons not adequately informed regarding the services available.

- 2) As a general principle we may assume that it is not desirable to establish separate welfare services for new immigrants. New-comers to this country should have the privilege of using existing welfare services in the same manner as Canadian citizens. The only purpose of special services to immigrants is to meet problems arising out of immigration itself.
- 3) A number of welfare problems which arise are probably self-evident and can be dealt with simply by listing them. Others require further discussion.

Medical Care and Hospital Services

The problem here as far as the immigrant is concerned is that such services are not covered by a health insurance program as they are in many of the countries from which the immigrants come. If the newcomer is unable to pay for such services, he is likely to run into serious difficulties because of a lack of residence and the fear of deportation because of indigency. These two aspects of the welfare problem will be discussed in more detail later.

- 4) Legal Aid

Legal aid services, either free or at a small cost, are

available in most of the larger centres in Canada. Such services do not always include taking court action if the client is without funds. The immigrant is in a particularly vulnerable position in legal matters because he is unfamiliar with our laws and customs and therefore does not know what his rights are. He is more likely to be the object of swindlers and promoters of get-rich-quick schemes than a long established resident of Canada. He presents a more difficult problem to the legal aid bureau because of language handicaps. The fact that he may require a more patient explanation of our laws and legal processes and the fact that his problem may be complicated by property or other ties in Europe to which different laws and court procedures apply is also a factor. Even when he has a genuine case for legal action it is unlikely to be followed-up because of the costs and complications involved. Advice on less technical legal problems, the making of wills, property transfers and so on are also required and again are likely to cost more than they would in the case of a native-born Canadian.

5) Public Assistance

The first year in a new country with the difficulty of finding suitable housing, the purchase of new clothing, new household furnishings, and equipment, and possibly a change of employment involving costs of transportation, is an expensive one, which can rapidly deplete the financial resources of even well-to-do immigrants. It is not surprising that many persons in this group actually suffer financial distress within the first year of arrival in this country. If financial need is the result of hospitalization arising out of illness or accident, part of the costs may be met by the federal government in those provinces which have signed agreements with the Department of Labour*. In some other areas if the newcomer has established a minimum period of residence (which may be as low as three months for purposes of hospitalization) assistance may be granted by the local municipality. This group is inadequately protected to say the least. However, the bulk of the needs in public assistance does not arise as a result of hospitalization and in general are not provided for except by private social agencies and charitable organizations. The needs in this area are serious for all Canadians but are much more so as far as the immigrant is concerned. He usually lacks municipal residence and he is also faced with the real or imagined fear of deportation if he makes application for help. The solution to this problem is not an easy one but if federal and provincial agreement could be reached on the basis of the brief recently submitted to all governments in Canada by the Canadian Welfare Council, the immigrant as well as other Canadians would be provided with this much needed basic protection as a matter of right.

6) Residence

The problem of residence is a trying one and has in the past been the subject of countless discussions in agencies and conferences and

also the subject of many articles and pamphlets. Basically the problem arises because most of our local welfare services including public assistance and medical care have a residence requirement. This means that an individual who has not lived in a given area for a period of time which varies from need to need and province to province is not entitled to the welfare services of his municipality. He is in effect deprived of medical care because of indigency and also public assistance and a number of other services. Many persons who have lived all their lives in Canada have lost local residence or their local residence is in dispute and they are therefore not provided with help pending prolonged investigations. The newcomer simply has no local residence and unless he is fortunate enough to make his way successfully in one municipality for the period of time necessary to establish residence, he may find himself without residence for many years to come. The problem of residence is one which cuts across many other basic services that newcomers may require. It may affect his opportunity to obtain suitable housing. It often has a bearing on the services that he can obtain from local agencies.

7) International Social Problems

Newcomers to this country who have relatives or members of their immediate families in Europe or elsewhere may require the services of social agencies in the country from which they came as well as in Canada. In order to provide adequate services in such cases it is necessary to have a well established channel of communication between Canadian agencies and those in foreign countries. The possibility of improving these communication services is presently under discussion in Canada. There is a real need to make them more effective and to make the procedures for obtaining such help available to all agencies concerned.

8) Lack of Protection on Arrival

Many of the newcomers have come from countries with well-developed social insurance programs. On arrival in Canada they may be surprised to learn that there are fewer social protections and also that many of these will apply only after some period in this country. Unemployment insurance, for example, is not available until 180 contributions have been made. In any case newcomers are often domestics or farm labourers, both excluded from this protection. Family allowances are not available during the first year and yet this is often the time when such assistance would be most appreciated and needed. Mothers' allowances (provincial assistance to mothers and children) are not available until provincial residence has been established and in some cases there is a requirement for British citizenship which means a minimum of at least five years in Canada before the mother and her children can qualify even when they reach the minimum age required. In general, the immigrant has no social protection on his arrival in this country, and is therefore more likely to require public assistance than persons who have protection under our laws.

9)

Lack of Central Referral Service

One of the serious problems facing the immigrant when he requires assistance from social agencies is the difficulty of knowing where to turn for help. He has a problem and needs help with it but does not know where to go for assistance in meeting the problem. He naturally turns to neighbours, friends or relatives or persons who speak his language. These people are not likely to be much better informed than he is. The result is that it may be some time before he makes contact with one of the established social agencies and even then he may have approached the wrong one and be referred on to some other agency for help. Referral to two or three different agencies, particularly for someone who has difficulty in making himself understood can be an extremely frustrating experience. In fact, it may mean that his problem never comes to the attention of the proper agency. One solution to this problem is provided in some cities by a central referral service staffed by well trained personnel who are familiar with all of the services which the city has to offer. Such a community service can help the individual with his problem, and assist him over the difficult problem of approaching an agency for the first time. Generally speaking, central referral services are either lacking or inadequate in Canadian cities. This may be a problem that needs serious considerations by welfare councils and other organizations interested in services to the newcomer.

10)

Fear of Deportation

All agencies working with immigrants have realized that fear of deportation is a factor which prevents newcomers from making application for the help they do need until their situation becomes so desperate that they have no alternative. According to government policy at the present time, no one is deported on the basis of indigency alone. However, the provision for deportation under these circumstances is in the legislation and as long as it is there, it is a threat to the security of every newcomer to this country. It is also a weapon which can be used by municipal welfare officials who do not wish to provide help when it is required. Newcomers who have made contact with their ethnic groups in Canada may be advised by those who lived in Canada through the 30's of the deportations that took place at that time. All of these are factors which make the continued existence of this deportation provision a real threat to immigrants. This threat has the effect of discouraging persons who require assistance from making application at the time help is needed until the situation becomes extremely serious or their health is seriously affected. It may cause individuals to borrow money to pay for hospital expenses rather than to apply for medical care and thus to burden themselves with debt and additional problems or to live in a state of anxiety which may have a serious effect on their health and well-being. Agencies working with immigrants can give numerous examples of the problems created by this legislative provision.

On the subject of deportation the following section of resolution 390 G(XIII) concerning the Assistance to Indigent Aliens adopted by the Economic and Social Council of the United Nations in 1951, should be noted.

"The Economic and Social Council reaffirms its recommendation that governments do not expel, deport, or otherwise remove from their territories aliens for the sole reason of their indigency or of their becoming public charges.

Further recommends that governments accord to aliens lawfully in their territory the same measures of public assistance as those accorded to their nationals;"

11) Other Problems

There are many other social problems which affect old and new Canadians alike. For most of these the services available (if any) are provided to the newcomer on the same basis as to others. Some of these deserve special mention - one of these is housing. Suitable low rent housing is almost non-existent in Canada. The newcomer generally does not have the capital to purchase a house and is forced to rent. The accommodation available is often poor quality and expensive.

Unmarried Parenthood

This is a problem which arises from time to time in all classes of our society. The problem when it occurs is most serious where the girl lacks residence, financial resources and understanding friends or relatives. Immigrant girls who are unfortunate enough to be in this position often have no resources and don't know where to turn for help.

12) Discussion

The purpose of this Commission must be kept in mind in discussing these welfare problems. How do our present services aid in the integration of newcomers into the Canadian way of life? How do they hinder such integration? What can be done to improve the situation?

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* STATEMENT FROM THE DEPARTMENT OF CITIZENSHIP AND IMMIGRATION

Hospitalization of Immigrants

When an indigent person requires hospital care the municipality in which he is a resident is, in the normal course of events, liable to pay the hospital costs. To be a resident, he may have to meet different requirements according to the law under which he is being given assistance. Under

the Ontario Charitable Hospitals Act, "resident" means a person who has only resided in the municipality for the period of three months within the next six months prior to the admission to a hospital. In some other places, it takes longer to acquire "residence" for hospitalization purposes. Hospitals for tubercular or mental patients are usually provided by the Provinces. There, too, there is a residence requirement period. An immigrant accordingly, may, in unfortunate circumstances, find himself without resources and in need of hospital care, with no community legally responsible for the cost to meet this situation. A plan for federal-provincial agreements to share the cost of hospitalization of immigrants who may become indigent in their first year of residence in Canada, has been developing since 1947.

P.C. 5050, December 30, 1947, applicable only to displaced persons from Europe who have come to Canada under group movements, authorized the Department of Labour to enter into agreements with each of the provinces to share on an equal basis hospital and medical expenses for indigent persons who have been in the province for more than a year. P.C. 4256, August 24, 1949, made it possible for the agreements to cover assistance also to the relatives sponsored by an immigrant covered by the previous Order, who were accordingly entered within one year following the granting of entry of that immigrant. P.C. 2414, May 28, 1948, permitted the agreements to cover immigrants from the United Kingdom, Ireland and Malta from their first year in Canada, and P.C. 3628, September 12, 1950 extended these provisions to immigrants from other European countries.

Under a form of agreement authorized by P.C. 3423, August 17, 1948, agreements were entered into with Prince Edward Island, Ontario (hospital expenses only), Quebec (hospitalization only), Saskatchewan, British Columbia and Manitoba. In Nova Scotia, the hospital costs of indigents who cannot claim residence in a municipality in the province are paid from the Consolidated Revenue Fund of the Province (local Hospitals Act 1946, C.5).

As the above mentioned agreements cover only group movement immigrants, the Minister of Citizenship and Immigration was authorized, on December 21, 1950 by Cabinet decision, to negotiate extended agreements with the provinces by which certain welfare, as well as hospitalization services during the first year of residence, would now become available to any immigrant rendered indigent through accident or illness. Such agreement was concluded with the province of Ontario, in 1952, and others are under discussion.

Working Paper for Commission II - Programmes and Materials

PROGRAMMES AND MATERIALS

by

Clare E. Clark

The task of this Commission is to examine citizenship education in relation to the integration of immigrants into Canadian life. The newcomer in our midst has stimulated our thinking about Canada and Canadian citizenship. His presence, his needs and potentialities have challenged our assumptions on citizenship, and our experience of the past seven or eight years - much as we may feel inclined to belittle it - has provided a guide-post and point of reference for work in the broader field of citizenship.

Although we are interpreting "programme" widely, we are confining this survey to the work of the voluntary organizations, whose methods and approach belong in the field of informal adult education - as distinct from the education of adults in classes and classrooms. The latter is being considered in another Commission.

From the early days of post-war immigration, thousands of Canadians - as individuals, as officials of Government, as representatives of church and community organizations - have been engaged in an unending round of activities designed to welcome the newcomer and to make him feel at home in a strange country. Hundreds of organizations from Newfoundland to British Columbia have set up "New Canadian" committees to study the problems of the immigrant and carry out special programmes of assistance. More recently, local and regional citizenship committees have been established to co-ordinate services and to see that the total resources of the community were made available to the newcomer.

Programmes, thus designed, have been mostly in the nature of a direct service - from meeting trains to helping with problems of employment, housing, education and welfare. They represent an incalculable number of hours of devoted service, prompted by a generous spirit of understanding and goodwill. Unquestionably, they have done much to smooth the way for the immigrant through the trying period of transition - and more remains to be done. But the question which concerns us in this Commission is that of appraising the effectiveness of our work in helping the immigrant to become a real and not merely a naturalized Canadian. We have no way of estimating the extent to which we have touched the hearts and lives of the immigrants to the end that they are willing and eager to throw in their lot with us, spiritually as well as physically. We have no yardstick of measurement, and we can only speculate on the results, but most of us would agree that the assertion of a Polish newspaperman - a resident of Canada for the past eight years - contains an uncomfortable degree of truth - January, 1953, Food for Thought:

"If a poll could be arranged that would determine what percentage of 'old' Canadians have befriended

an immigrant, treated him like their own kind, made him feel at home, I am absolutely confident that the answer would be a tiny fraction of one per cent."

We set a goal for ourselves of integration of immigrants into the life of the country without understanding too clearly what was meant by that term. Work has proceeded on a combined basis of hunch, intuition and common sense. But we have been learning "on the job" and after seven years of trial and error we are beginning to understand something of what is involved in the process called "integration".

Information Services

In the first place, there is increasing recognition of the importance of information and information services. In 1948, at the first National Conference on the Citizenship Problems of New Immigrants, sponsored by the Canadian Citizenship Council, the need for information was cited but not stressed. Four years later, at the Conference of the Toronto Welfare Council, fifty per cent of the recommendations dealt with various types of information services. In effect, we are saying that the first job to be done with the immigrant is to prepare him for citizenship not to thrust it on him. Not until he has become acquainted with the country will he experience any sense of belonging; nor until his mind is relieved of the immediate problems of existence will he be prepared to reflect on the merits of the Parliamentary system of Government. Informing the immigrant, therefore, is not an end in itself, but only a part of the citizenship process.

From a brief glance at the materials that have been produced in the last eight years, to introduce the immigrant to Canada, we can see that we have not done a very comprehensive job. Included below are materials produced specially for the immigrant, not those which might incidentally serve the purpose.

Materials interpreting Canada to the Immigrant

<u>PRINTED MATERIALS</u>	<u>LANGUAGE</u>
This is Canada	English, Dutch, German, French, Ukrainian, Polish
Steps to Canadian Citizenship	English, French.
Facts about Canada	Ukrainian, Polish, Dutch, German, Lithuanian.
Our Land, History, Government, Resources	English, French.
The Canadian Scene	English, French.
Ten Steps to Canadian Citizenship	English, French, Dutch, German, Italian, Polish, Ukrainian.

PRINTED MATERIALS LANGUAGE

Canadian Books for Immigrant Reading English.

Bank Publications

Life in Canada (for British Immigrant) English

Canada Today "

Canada in Picture and Story "

Local Information Directories English

Windsor, London, Winnipeg, Ottawa,
Toronto, etc.

FILMS

Passport to Canada

Citizen Varek

Canadian Notebook (for use in Europe)

Films produced by John Labatt, Ltd.,
for use in Europe.

FILMSTRIPS

47 Filmstrips relating to geography,
history, government, resources and
transportation services.

RADIO

1948-49 Series. 42 Stations in Ontario. Dutch, Ukrainian,
Polish.

TV

Only in the sense that all programmes
interpret Canada.

Undoubtedly there are additional materials that have not come to our attention. But at least it is a limited assortment, particularly when several of the publications are out of print. Even in this restricted effort, however, we can see the progression of an idea. We began by describing Canada, in broad, general terms - "Facts About Canada", "The Canadian Scene", etc., but as we gained experience and as the impact of the newcomer became greater, various cities such as Windsor, Winnipeg, Ottawa, etc. prepared local information directories to explain their local resources and facilities. These did not appear until late in 1951.

A start has been made, but more needs to be done in developing the kinds of material that are both useful and useable. Visual aids, for example, can tell the story swiftly and directly, and the barrier of language is not so forbidding. We must also explore methods of preparation. If we want the newcomer to become acquainted as quickly as possible, it follows logically that we must talk to him in his own language. Not only is there a dearth of interpretive materials, but most of those that exist have been produced in the languages of our country. It is difficult to explain our vacillation on this point. How can we account for the fact that the valuable

reference booklet, "This is Canada", produced in six languages for use overseas, has never been revised and distributed in Canada? In part there is a problem of cost, and this would apply to radio as well as printed materials, but in large measure it is a matter of conviction, or, - lack of conviction. Resistance stems from the belief that if an immigrant is to become a Canadian, he must forget the past completely and dissociate himself from his native customs. Happily, there are signs of a change. The valuable service of the Canadian Scene is providing news service for the foreign-language press has done much to re-establish the principle. And the pioneering effort of the Canadian Citizenship Council in its orientation work at Camp Aurich has given an able demonstration of the need, not only to translate but to adapt Canadian materials to the thinking and attitudes of the prospective citizen.

Finally, in the matter of information, there is the question of distribution. To say that books, pamphlets, films, etc., must be readily available to the immigrant is to stress the obvious. And yet stress it we must, as we have not yet worked out a comprehensive plan whereby the immigrant receives the kind of information he needs at each successive point of his journey from predeparture abroad to arrival in the local centre where he plans to live.

The Education of "Old" Canadians

We are treading well-worn ground when we talk about the educational effort which should be directed toward present Canadians to help them understand their role in accepting the newcomer. We recognized from the beginning that the attitude of the Canadian was a determining factor in helping the immigrant adjust to a new life. But with certain important exceptions, it seems that we have left this job largely to chance, and as the immigrant population continues to swell, it is becoming more, rather than less, urgent. Quoting from the Citizens' Forum Bulletin, January, 1953:

"A passing glance at current immigration and census figures will show us that one out of every 17 of our neighbours is a "new Canadian" ... Thousands of Canadians are for the first time in their experience living and working with people to whom our community patterns and customs are strange and our language unfamiliar."

Let us examine our record so far as materials are concerned, but before doing so pay tribute to another kind of record which does not properly belong in a list of materials. We are indebted to the Citizenship Council for their valuable interpretive work, particularly in the calling of three national Conferences, and to the Liaison Officers of the Canadian Citizenship Branch who have travelled across the country and helped Canadians to understand the problems of a newcomer.

Materials interpreting the Immigrant to Canadians

PRINTED MATERIALS

- Many publications of the Canadian Citizenship Council - in particular, Citizenship Items and three Conference Reports.
- Articles in the daily press.
- Periodicals such as MacLean's, Saturday Night, Financial Post, and the journals of the agencies working with immigrants.
- Special issue, Food for Thought - "Newcomers to Canada" - January, 1953.

FILMS

Peoples of Canada
Citizen Varek

RADIO

CBC

In Search of Citizens Series	1950-51
Cross Section - 2 programmes	1951-52
1 programme	1952-53
Citizens' Forum 1 programme	1952-53.

Private Stations

Occasional broadcasts, but no observable trend.

TV

Programme for children planned for summer of 1953.

It is indeed a meagre showing for which we cannot plead the excuse of language difficulties. Perhaps more than anything else it illuminates the comment of the Polish newspaperman. At this rate, we are not beginning to reach the masses of the people, and yet it is the so-called masses that are meeting and helping to determine the future of the immigrant.

Integration

Integration, as it applies to the newcomer, seems to be a concept which we understand in theory, but cannot apply in practice. Based on respect for the individual and respect for the culture he represents, it has its roots deep in Canadian tradition. The dilemma of the situation is that having formulated the principle, our thinking has come to a full stop. It is just as if an ocean wave, about to break and roll across the shore, had frozen at its height, and its momentum had become locked in a mountain of ice. We seem to have lost our way in the duality of the job - work with immigrants on the one hand, and with Canadians on the other. Stated in terms of programme, we haven't known to whom we should address ourselves, and we have found that we were heading toward a dual brand of citizenship -

one for the "old" Canadian to make him a "worthy" example for the immigrant - and the other for the "new" Canadian urging him to take his place as a "responsible" member of Canadian society.

In practical terms this is the predicament of many of the Citizenship Committees that have come into existence to serve the immigrant. In many local centres there is little, if any, community attack on problems that should be the concern of all citizens; and in general, there is a notorious apathy toward the affairs of local government. As a result, Citizenship Committees sometimes find themselves in the unhappy position of trying to make immigrants more Canadian than the Canadians!

Ideally, citizenship programmes should be directed toward people, not immigrants, and if integration means a two-way adjustment, then it is as partners sharing a common loyalty that both new and old Canadians should plan and work together. We don't know how to bring this about and obviously we are beyond our depth. We know that the processes of "adjustment" and "integration" have deep social implications which are only partially understood by laymen, and that we need expert help and guidance. But who, we may ask, are the experts to lead us out of this impasse - the sociologist? anthropologist? psychologist? economist? social worker? Each would have a valuable contribution to make to the problems that are pressing for solution, but if we were to ask each in turn we would be mapping out a programme of frustration. The kind of expert we need is not the specialist in any one field, but the person who can fit all the pieces together. This is a problem in itself and no doubt will be given full attention in the Commission on Research. In the meantime, there are practical difficulties which we are meeting in our day to day work for which we need to tap all presently available knowledge. Here are a few examples -

- How to provide services for immigrants without at the same time perpetuating an immigrant status
- How to answer that question in terms of organization
- How to establish a bridge between the immigrant and the Canadian
- What is the place of the ethnic group?

While the immigrant has been a central factor in our thinking about citizenship, our preoccupation with his immediate and pressing needs has led to the fallacy that work with the immigrant was separate and distinct from general citizenship education. In reality, there is only one job to be done - just as there is only one kind of citizenship - and the education of the immigrant is a specialized aspect of that job.

"New" and "Old"

Citizenship education in Canada proceeds along a vast broad front. Organizations too numerous to mention - local, provincial, national - are directing their attention to the young, the old-young, the middle, the young-old groups across the country. Methods and topics are diverse and

even though the programmes do not carry the precise label of citizenship, they are designed, nevertheless, to fill that purpose. It would be impossible as well as futile to enumerate - much less appraise - the work of these hundreds of agencies. It would be false to say that little is being accomplished; each one has a distinctive contribution to make; it would be equally false to express high approval. Community leaders are on the search continually for better and more effective ways of carrying on citizenship programmes.

Basically, we understand what we are trying to accomplish - albeit in terms of high abstraction. We know that citizenship education attempts primarily to teach "values" - respect for the dignity and worth of human personality, responsibility for social and political conditions etc. - and to teach them in such a way as to bring about their acceptance. The core of our difficulty is that while we may know the "what", we don't know the "how", or perhaps more accurately, we know only a part of the "how". There is a tendency always to confuse "information" with citizenship education. The good citizen is the informed citizen; but it does not always follow that the informed citizen is the good citizen. Knowledge and information are essential, but information alone, - even though expressed in the dramatic form of modern communication, - does not have the power to change attitudes and to make people more responsive to their surroundings. To be effective, citizenship programmes must be built on a deeper insight into such matters as the adult learning process, the meaning of democratic leadership and factors involved in social changes. Once again, we need expert knowledge, and it must be transmitted to us in language that is understood by the layman.

We would fail in this Seminar, however, if we resolved that nothing further could be done until the social scientists lighted our path. Citizenship programmes are proceeding daily, and before another season gets under way, thousands of groups across the country will have formulated new projects designed to develop "good" citizenship attitudes.

If we were to take a broad sweeping glance at the programmes of the last few years, we might observe two significant developments -

- a) The question of cultural integration of the newcomer is leading to a consideration of the broader aspect of intercultural relations. The little islands of isolation that exist in local communities are seen in a new perspective.
- b) Programmes tend to deal with subjects in the abstract - Civil Liberties, Human Rights, etc.

While the former indicates that the time is ripe for creative work on citizenship, the latter suggests the need for a more down-to-earth approach. In our programmes of citizenship education we seem to have overlooked the simple fact that citizenship begins with people and it begins at home. It is in the local community that the citizen has roots. It is here that he meets his neighbours and belongs to a group, and it is here that he learns to take responsibility for decisions that affect his home and family, whether it is in the building of a school, the creation of a library, or the election

of a member of Parliament. The local community is the place where democracy functions in a practical way. This principle has been explored so thoroughly and so often that it does not require elaboration. If we were to throw the full weight of our resources into planning the development of citizenship in the setting of the local community, it would transform our present practices. This does not mean a change in content or objective of programmes. We must still strive for national and international understanding, but these values must develop from experience at the core of our democratic society - the local unit. The Declaration of Human Rights has the power to inspire the hearts and minds of men, but it is more likely to lead to concrete results if it is related to the daily interests of people. The role of national organizations is a vital one. Not only must they stress the national and international implications of their work, but they must help local organizations to develop both a community consciousness and a community conscience. The idea that the local community should become the focal point for planning has implications in all phases of citizenship - the preparation of material, the training of leaders and the organization of the community. Should the local Citizenship Committee, for example, become the nucleus of an expanded Community Council?

Some Continuing Needs

Finances

No one is likely to contend that money is the key to successful programming but most organizations agree that their programmes are seriously impaired by the lack of financial resources. A grim struggle to keep alive diverts energy from creative planning to the inevitable task of balancing the budget. It is difficult to sustain the "regular" work, while special projects must be postponed indefinitely. Frequently, it is the special projects - such as camp and travel experiments - that provide the richest opportunity for the give and take of group living.

Lack of finances also accounts for inadequate equipment and facilities with which to carry on programmes.

Information

Basic information is essential to the building of good programmes. Fortunately, there are resource organizations and departments of government that supply factual information in brief, condensed style - such as the C.I.I.A. in international affairs, or the Community Planning Association in matters relating to housing and planning. Organizations, nevertheless, have difficulty in finding precisely what they want when they want it, and equal difficulty in securing up-to-date versions on topics of current interest. Events move so swiftly that it is not surprising to find that a pamphlet prepared six months ago has become inadequate as background information for the situation as it exists today.

Information Services

The recent study on the Distribution of Programme Materials undertaken by the Canadian Association for Adult Education on behalf of the

Joint Planning Commission, underlined the difficulties experienced by organizations and groups in discovering what materials were available for use in programmes. The report of the study "Where - and - Why" points to the lack of a place or places both nationally and regionally, where programme materials can be seen and obtained. This lack of information was cited as one of the major obstacles to effective planning. Among the suggestions put forward for consideration and study were -

- "a) a Government Information Centre in Ottawa, where publications of all federal departments, in French and in English, free and for sale, could be seen and obtained.
- b) a National Information Centre or centres to provide programme-planning organizations with an integrated service on all types of programme materials. Such a centre would provide a place where written programme materials from many sources, governmental and non-governmental, could be assembled, classified, displayed and obtained. A selective pamphlet service, bringing material by mail to national organizations desiring it, might also be developed from such a centre."

The "many sources, governmental and non-governmental" referred to above might also include sources outside of Canada, such as Unesco and other international centres.

Leadership

The question of Leadership is being studied in another Commission, but since it is inseparable from programme, it would seem advisable at least to mention it in this connection. Organizations stress the need for help in developing volunteer leadership. The problem is twofold, or two aspects of the same question -

- How to recruit and train volunteer leaders,
- How to attract more persons to take part in programmes.

Methods and Skills

Again, this is a matter for study in the Leadership Commission, but organizations and groups believe that the quality of their work would be improved by a greater understanding of such matters as -

- Community organization
- The way in which a group functions
- Discussion methods
- The place of a conference in informal education
- The use of films and other visual materials in the promotion of programmes.

The Role of Government

The co-operation of public and private bodies in the promotion of citizenship education is a comparatively new development in Canada. But

there is probably more agreement on the principle of co-operation than is realized. Stated briefly -

Since Citizenship means the voluntary acceptance of responsibility, citizenship education for adults is essentially the function of voluntary organizations. (This refers to informal work.) The function of government might be considered in terms of providing services.

Having stated the principle, it is still necessary to define "services". What kind of services? To what extent? How should services be given?

The needs of the voluntary organizations are varied and infinite, whereas the resources of government are limited - that is, in relation to needs. Where do we find the meeting ground for co-operation? So far as this Commission is concerned, we might start with a consideration of three areas of work which have a direct relation to programmes and materials -

- Production of Information Materials for use in Citizenship programmes
- Information Services concerning Materials and Projects
- Research to strengthen citizenship education programmes.

In what way might the Citizenship Branch extend these services, both directly through the work of the Branch, and indirectly through co-operative effort?

Working Paper for Commission III - "Research"

STATEMENT ON RESEARCH RELATING TO THE INTEGRATION
OF NEWCOMERS IN CANADA

by

Jean-C. Falardeau

This working paper is intended to provide both a factual basis and a tentative frame of reference for a discussion of the main aspects of research programmes that could be undertaken or stimulated in Canada concerning immigration and citizenship problems. The essential topics around which the discussion should center are suggested in the preliminary Programme of the National Seminar already distributed to the participants. According to this document (p.2), three separate steps can be envisaged:

1. an appraisal of the research already done;
2. a critical delineation of the areas where further original research is most needed;
3. a tentative statement concerning the ideal division of responsibility between the individuals and agencies on whom the burden of such research should fall.

The study of the general problem of the integration of newcomers into Canadian life can be oriented in at least two different directions: a- either one can focuss his attention on the immigrants themselves as members of a given ethnic or cultural group with a specific background and outlook, and investigate their attitudes and behaviour in the course of their adaptation to a new country; b- or one can rather study Canada as a whole, or certain significant areas or communities within it, in order to ascertain the organizational features and the processes of its social life, the integrating or disintegrating factors that are at play, the tensions, conflicts or adjustment patterns between the older "dominant" groups and the more recent ethnic groups, etc. Indeed, the line between these two areas is not always easy to draw, for one can hardly study the "problems" of new immigrants without considering the reactions of the country where they are settling, nor, on the other hand, understand Canadian life without taking into account the dynamic presence of recent waves of new citizens. Yet, it seems that, so far as research is concerned, a great deal of confusion can be avoided if one distinguishes clearly between the two areas. Such a methodological distinction will be made throughout this paper and we submit that it could also profitably be kept in mind in the course of the Seminar discussion.

1. Inventory of Research Done

The following stock-taking can not pretend to approach anything like a complete perusal. Time did not permit undertaking the survey that

would have been necessary for it. This cursory glance merely singles out a certain number of valuable studies and institutions interested in research which should be taken into account by any individual or agency contemplating research on immigrants or citizenship in Canada. The writer is fully aware that many important projects must have escaped his attention or his memory: he regrets these oversights in advance with assurance that the discussion will help in filling the gaps.

A. Research on Immigrants after World War II

a) International Organizations:

Countless international and national agencies have concerned themselves, since the end of World War II, with displaced persons, refugees and voluntary immigrants. It does not fall within our province to enumerate them here nor to list the impressive list of informative studies or reports (see, for example, Les Réfugiés dans l'après-guerre, by Jacques Vernant, published by the "Haut Commissaire des Nations-Unies pour les Réfugiés, Genève, décembre 1951) that have accrued out of their observations. Let us rather consider more exclusively what studies have been done locally.

b) Universities and Government Departments:

Systematic studies reaching beyond the immediate administrative needs of the post World War II immigrants in Canada have, to the writer's knowledge, been remarkably few in number. Among these, two research projects have been financed by governmental agencies and undertaken in universities: 1.- an elaborate polling of the attitudes of three groups of the Montreal metropolitan area (English- and French-speaking, Jewish) towards the immigration policy of the government and towards the immigrants themselves has been undertaken and completed, in 1951, by the "Centre de Recherches en Relations Humaines" of the University of Montreal, thanks to a grant from the Psychological Research Committee of the NRC; 2.- more lately, the Department of Citizenship and Immigration itself has given research grants to the Toronto School of Social Work and to the Faculty of Social Sciences of Laval University for parallel intensive studies of the initial adjustment problems of immigrants to living conditions in Canada, viz., in the provinces of Ontario and Quebec. These two studies were undertaken after initial consultation between the research directors and conducted independently. The reports, when completed (in about six or eight months), are likely to constitute one of the first systematic analysis, based on original data, of the psychological, economic and social needs of the most recently arrived immigrants.

c) National Organizations:

In 1951, the Canadian Citizenship Council set up a special fund for research on "the problems of immigrants in adapting themselves to live in Canada..." as well as on "the problems in the more general field of inter-group or intercultural relations". A few post-graduate fellowships and grants-in-aid of research were awarded to young scholars and pre-doctoral students for field research. The projects thus supported reflected

the respective preoccupations (anthropological, economic, psychological) of the applicants; no report was expected and, to the writer's knowledge, no printed article nor any written account of their findings has ever been published.

Mention may finally be made of a few studies, by psychiatrists, (e.g. Dr. Lybuse Tyhurst) of the psychical disorders of maladjusted immigrants who have landed in hospitals for clinical treatment. Some of the case histories reported in these essays reflect in a dramatic fashion the individual psychological stages of what seems to be the "adjustment cycle" of a great number of immigrants.

B. Research on Ethnic Groups, Inter-group Relations, Social Integration

a) International and National Organizations:

Among the most meritorious recent efforts to state objectively the causes underlying inter-group tensions and misunderstanding, one must refer to the already famous series of studies sponsored by UNESCO on Race and the Roots of Prejudice, as well as to UNESCO's long-range research project on social tensions (cf. Otto Klineberg, Tensions affecting international understanding, SSRC Bulletin 62, 1950; Hadley Cantril, Tensions and Conflicts). Many national institutes in Europe have conducted or coordinated research on the psychology of nationalism and the conflicts between social classes, such as the Norwegian "Institute for Social Research" in Oslo (cf. Nationalism, by Bay, Gullvag, Ofstad and Tonnesen).

On this continent, one outstanding academic institution active in research on social integration is the Committee on Education, Training and Research in Race Relations of the University of Chicago initiated by the late Professor Louis Wirth. This Committee has been publishing, since 1948, a unique periodical Bulletin which keeps up to date an Inventory of Research in Racial and Cultural Relations intended "to provide information on current Research in the field of racial and cultural relations", and "to aid persons and agencies engaged in research and action programmes in the field of inter-group relations". Finally, of special interest to Canadian researchers, is the series of field studies conducted in Digby County, N.S., for the last four years by Professor Alexander H. Leighton of Cornell University. This multi-disciplinary project, involving numerous teams of participant-observers, has investigated among other problems, the community relationships of the French and English population in a semi-agricultural, semi-maritime area, with the particular objective of determining the high and low areas of socio-psychological stress.

b) National Organizations:

The main independent national institution associated with social research in Canada, for the last twelve years, has been the Canadian Social Science Research Council. Many of the research projects for which it has awarded grants to individual scholars or of the publications which it has subsidized were studies of ethnic or religious groups (e.g. E.K. Francis, The Mennonites). It has financed most of the anthropological research on

Canadian Indians done by university staff members during the last decade. Some of the studies in the "Social Credit" series supervised by the Council investigate the disintegration and re-integration processes of economic and political groups in the Canadian West (cf. Jean Burnett's Next Year Country: An Alberta Rural Community). Finally, the Council itself has taken the initiative, four years ago, of sponsoring directly an overall study of Bi-Culturalism in Canada. The broad purpose of the project is "to reveal the nature of bi-culturalism in Canada, the social strains and the conflicts generated, and to analyse the various political and social techniques which the Canadian people have worked out for the resolution or containment of these frictions". The project is to consist of five separate studies, - historical, demographic, political, economic and sociological, - and is likely to extend over a ten-year period.

Almost all national welfare agencies, professional or educational groups have at one time been preoccupied with one ethnic group or the other and with citizenship in general and have prepared memoranda on these subjects. The most valuable of these efforts is exemplified in the Reports of the Canadian Youth Commission which, between 1944 and 1947, made an extensive survey of the attitudes and problems of Canadian youth in the post-war period (cf. in particular: Youth Speaks on Citizenship, 1947). Historical societies have similarly shown interest in the cultural achievements or the social handicaps of immigrant groups: The Manitoba Historical Society, for one, has been patronizing a series of studies of cultural and ethnic groups in Manitoba, the first of which (The Ukrainians in Manitoba, by Paul Yuzyk) was just published.

c) Universities:

Systematic work on these problems in universities has been done chiefly in departments of Sociology and Psychology and has centered on the behaviour of minority groups and the "acculturation" of immigrants. McGill University has been a pioneer: C.A. Dawson's Canadian Frontiers of Settlement series and the McGill Social Research series (which includes Lloyd G. Reynolds' The British Immigrant in Canada) are well known. Eva R. Younge has studied the adaptation of ethnic groups to metropolitan life (Population Movements and the Assimilation of Alien Groups in Montreal, CJEPS, X, 3, pp. 372-380); Everett C. Hughes (French Canada in Transition) and Oswald Hall, the relationships between French and English within economic institutions and particularly in industries; Forrest La Viollette, the pathetic fate of the Canadian Japanese during and after World War II; Aileen D. Ross, the cultural dichotomy of the Quebec Eastern Townships (Ethnic Relations and Social Structure: A Study of the invasion of French-speaking Canadians into an English-Canadian district; Ph.D. dissertation, Chicago 1951); and numerous students have followed their lead (for a list of graduate theses in Canadian universities, see: Canadian Graduate Theses in the Humanities and Social Sciences 1921-1946; Ottawa, 1951).

Religious sects and marginal groups have been especially studied by S.D. Clark of the University of Toronto and, of late, the so-called "Forrest Hill" project in Toronto has mobilized social anthropologists, sociologists and mental health specialists for an elaborate field study of

the behaviour, conflicts and social co-operation of cultural groups in an upper-class urban area. Projects carried on at Laval University have also investigated bi-cultural communities (see: Claude Gauthier, Belleville, Communauté rurale), the traditional values of the French-Canadian society (Jean-C. Falardeau: French Canada, Past and Present) as well as the general conditions of true citizenship in the national community (M. Tremblay and Jean-C. Falardeau, Notre Communauté nationale). A.G. Bailey of the University of New Brunswick has penetratingly discussed the historical differences between French and English in Canada, while, more recently, the Montreal "Centre de Recherches en Relations Humaines" has started experiments in group dynamics. The purpose of these laboratory observations is to ascertain the factors that are potent in determining the perception which members of given ethnic groups have of other groups and to establish the conditions under which group attitudes can be improved.

d) Government Agencies:

The Anthropological Branch of the National Museum has accumulated, for over forty years, a wealth of documentation on the social organization, the contemporary changes and the degree of "modernization" of Indian tribes throughout the country and has, more lately, started research on the social life of rural and "folk" communities. Also, the Department of Indian Affairs is helped by a Research Panel which advises on areas of pertinent research.

e) Individual Studies:

It would not be a far-fetched statement to suggest that the most vivid analysis of the underlying tensions of Canadian life must often be found in the works of writers or novelists (cf. Morley Gallagher, Bruce Hutchison, Hugh McLennan's Two Solitudes, Gwethalyn Graham's Earth and High Heaven, Dorothy Dumbrille's All This Difference, Gabrielle Roy's Tin Flute). Neither can one comprehend the formal integration of the national community without referring to the works of the political scientists, the jurists and the historians who have explained the legal institutions, the political organization and the governmental machinery that give structure and permanence to Canada as a nation. Above all, one must recall what a few of our philosophers and essayists have had to say about the actual content of such broad concepts as "democracy", "citizenship", "spiritual values", "christian civilization", that can be potent as symbols of either social cohesion or bitter local frustration.

II. On Certain Principles Concerning Research in the Social Sciences

The discussion of research that remains to be done must be set in a proper perspective by recalling some general principles concerning the nature of research in general and of social research in particular.

Scientific research basically involves the free activity of the curious mind setting about to observe, analyse and explain a given problem or a set of problems. The value of the findings and the accuracy

with which an investigation will be carried on depend, among other factors, on the degree of personal interest which the investigator has in the problem under observation. This interest, in its turn, depends on the investigator's intellectual curiosity, on the particular skills which he has developed and on the specific area of problems which has already attracted his attention and in which he has more or less specialized. This is all the more true of research in any of the social sciences. The social researcher must enjoy the most complete freedom in choosing his area of investigation, in stating his hypotheses, in outlining his project, in deciding the methods and techniques to be used, in interpreting and reporting all his findings. Besides, given the almost infinite variety of problems of social life, the social researcher (whether he be an economist, a political scientist or a sociologist) is obliged to confine his research to one or only a few specific areas of problems on which he will concentrate his curiosity and his skills. He must, in order to be a good researcher, resist the solicitations that would draw him outside of his field of interest, make him scatter his efforts and consequently entail a devaluation of his scholarly contribution. This implies that the institutional context within which the researcher has to pursue his work must recognize such conditions of full freedom. In our society, the institutions that approximate this ideal most closely are the universities. There is only the social scientist at complete liberty to work on problems corresponding to his intellectual interest, to rely on the critical stimulation and help of his colleagues, to carry on his activity as he sees fit. Whatever grant in aid of research he may obtain, either personally or through his university, he will be free to use to the best of his needs and judgment.

These elementary principles are simple, yet their full recognition requires vigilance and courage. More and more, they are apt to be forgotten or overseen in practice. Given the expansion of private institutions, professional groups and government departments and agencies interested in social welfare, there has been a tendency to consider the social scientist as some one who can be hired as a salaried advisor or auxiliary and whose research services can be used for the investigation of problems that have only immediate, practical interest for the hiring institution. Therein lies the problem of the relationships between government and the academic social scientist and, indeed, the more general problem of government and social research.

This problem must be faced realistically in all its dimensions. The interest of government in social research takes two main forms. First, it has been inevitable that many government departments should establish research divisions of their own as a necessary condition of their successful operation. The departments of Finance, Trade and Commerce, Labour, Agriculture, Health and Welfare and National Defence, to mention only a few besides the Bureau of Statistics, have each a Research Division consisting of a certain number of civil servant specialists gathering and analysing the data which are necessary either for the smooth administration of their sphere of activities or for the constant re-shaping of their policy. The research done in such divisions is free, so far as the investigation proper is concerned, but the "problems" to be investigated are set by other than the researchers (viz., the administrator or the policy-maker) and the

findings and conclusions generally remain secret. Most often, such problems are of immediate or temporary interest and cannot lead to substantial conclusions of lasting value. Secondly, government departments may, in a formalized or sporadic manner, give grants to scholars in academic or professional institutions to undertake research on specific problems. In such cases, there are two possible, equally acceptable patterns of procedure: either the grant-giving department will let individual scholars submit applications and award grants for those projects that are judged of immediate or remote interest to the department; or the department will try to find itself the research specialists who, on the basis of their past experience, are likely to agree to work on particular problems of administrative interest. Even if, in the latter case, the "problem" is already formulated, the field researcher must, in all circumstances, be left entirely free to choose his hypotheses as well as his methods and to draw all the conclusions that are warranted by his data, whether these correspond or not with the initial official expectation or wish.

There are possible dangers or handicaps to these two forms of governmental interest in social research. In the case of subsidized individual research by means of grants, one may expect, on the part of the administrator, a hardly repressible compulsion to state not only the research area or problem but also the hypothesis, a favorite hunch, some a priori interpretation, that will hamper or paralyze the free observation of facts. At the other end, the researcher may find that his official sponsor is desirous, perhaps impatient to obtain research conclusions that will lend themselves to immediate administrative or policy solutions. All the aspects of the other case, that of a governmental research division, cannot be considered here. The situation of course, varies greatly from one department to the other according to fields of activities but, in general, such a division is likely to be concerned mostly with "technical" research problems, e.g. the farming habits of a given agricultural area, the occupational structure of the whole country, or some long trend process on which forecasts of the total national situation will be based. It can gather original data or it can remain satisfied with accumulating and re-interpreting research results gathered by various independent institutions or individuals. In any case, even if the work of the governmental researcher is truly scientific, the conditions under which it is done prevent it, most often, from having the same deep, dynamic interest as that of the independent researcher. The fact that research "problems" are singled out because of their (assumed) administrative importance prevents one from reaching or even seeing the real problems that are actually important in the social situation under observation.

This, in our opinion, is particularly true of the problems relating to citizenship and immigration in Canada. No government agency would seem qualified to undertake research on any aspect of such a topic as "national integration". First of all, this concept itself requires clarification and, from many angles, sounds equivocal, even anti-democratic. Thus, it is quite tempting to associate "national integration" with "national symbolism" or with "a strong emotional attachment to our country" and then to assume that national integration is a goal toward which Canada should strive through an intensified process of stronger collective attachment to a body of emotionally-loaded national symbols, values and myths. But this means nationalism, and

one needs not think very long to realize all the evils that various forms of nationalism have brought to most countries in our age. On the contrary, it can be relevantly suggested that perhaps one of the reasons why Canada has attained such a rewarding status as the one it now enjoys among the community of nations is that it has remained relatively free from nationalism. Our country is probably much better off than we generally assume. Consequently, one should perhaps discard the idea of national "integration" as a collective goal and rather think of our country's progress in terms of social equilibrium. Such a state of equilibrium, in a country like Canada, is apt to be fragile in one way or the other. Our country is subdivided into many economic, political and cultural sub-units whose reciprocal relationships must constantly be redefined and re-adjusted. But we do already enjoy a great deal of equilibrium and if it still seems far from the ideal, it is up to the various ethnic, cultural, political and economic groups or institutions constituting the nation to find their way into the fabric of national life, to improve their colourful contribution to it and to give the lead in re-defining the national situation. National equilibrium then appears as a gradual process rather than as a priori formalized goal. It requires the spontaneous efforts of the various groups and voluntary institutions of the nation. What the nature of these efforts and the objective of their respective contribution should be must be defined by the groups themselves, by their own leaders or by those thinkers in the national community whose responsibility it is to point the road ahead. They alone can ascertain what citizenship is and what should be the virtues of the good citizen. No government agency is entitled to do this. For example, one important element of the total equilibrium of the nation is our political structure which, itself, involves the dynamic existence and contribution of the political parties. Now, not only is it impossible to imagine any government agency stating what the national aims of the political parties should be, but it is equally impossible to assume that it should undertake any research about them. Even the objective study of minority ethnic groups may be an impossible task for government officials: because of the established or contemplated policies of the government concerning these groups, they will inevitably be "blind" to many essential facts and, even if they do see the facts, they may be prevented by administrative apprehensions either from reporting them or from interpreting them adequately. No one, for example, can imagine that any valid research on the Japanese Canadians could have been done, during the last war, by any researcher employee of the Canadian government ...

Two main conclusions can then be drawn at this point: 1.- that the concept of "social integration" as relating to an area of social research cannot and must not be defined by any government agency; 2.- that the social processes involved in such a wide and manifold area are such that governmental research here must confine itself exclusively to problems having an immediate administrative interest, without endeavouring to scrutinize the deeper, fundamental layers of phenomena. These, only the independent researcher can properly investigate.

The foregoing remarks apply equally to most problems relating to immigration. It seems then that if the Department of Citizenship and Immigration is interested in social research, a twofold solution offers

itself. First, if the Department judges that it must have its own Research Division, the functions and research ambitions of such a Division should be restricted, as was suggested earlier, to those short-range projects that have an immediate official interest. The Division could keep in touch with all the national or local institutions carrying or sponsoring research on problems in which it is interested. It could also establish a library of the existing scientific literature on inter-group relations and co-ordinate, summarize or re-interpret, for the benefit of the Department, the findings of the most significant studies on various topics. If, on the other hand, the Department also feels some interest in "fundamental" research, it could set up an Advisory Board or Panel consisting of scholars and specialists from outside the government. Such a Panel could originally consider the advisability of a machinery for giving grants to researchers in the fields of ethnic groups and inter-group relations and, should such a machinery be established by the Department, receive the applications and advise on the grants to be made. It could also, if requested by voluntary institutions or by individual researchers, advise on the methods which are the most adequate in given areas of research and even help to improve these methods. Other functions could eventually be added to such initial efforts but they should always, in our opinion, be conceived in the perspective of "helping" the research specialists rather than of taking the lead and "guiding" research.

It is true that much research on inter-group relations in Canada remains to be done and that some of it is urgent. Yet, social research cannot be improvised nor even "planned" in a grandiose manner. It must develop organically, according to the ambitions of those freely engaged in it. The tentative formula suggested here promises no miracle. It only proposes one possible pattern of fruitful co-operation between government and voluntary associations and individual scholars that take into account certain basic principles on which all those concerned with scientific and academic freedom will agree.

Working Paper for Commission IV - "Democratic Leadership"

TRAINING FOR DEMOCRATIC LEADERSHIP

by

J. Roby Kidd

INTRODUCTION

This is a paper on democratic leadership.

There are few words more slippery than that of leadership (unless it is the word democracy). Leadership has been used by so many so loosely that most of the edges by which we hold on to its varied meanings have been rubbed off. It would be well if we could start afresh with some other word, or words, but that is impossible. Accordingly, as we go along, we will try to reach as much agreement on meaning as can be achieved.

The main emphasis of the paper will be on training. However, it is essential to consider what is involved in leadership before we can focus sharply on the training aspect.

Accordingly we will begin with a very brief exploration of some important considerations regarding leadership, will next summarize a few of the projects going on in Canada which have been called "leadership training", and will pose some questions for further discussion. The paper is not intended to provide a fully rounded exploration of the topic but simply to open up the subject for study in a commission.

No special attention has been given to the particular needs of "newcomers" regarding leadership. This is a fruitful field of study but one that seemed secondary to the main considerations in the paper. Moreover, another commission is devoting its energies to this topic.

The author regrets both the over-simplifications and the ambiguities which are found in this paper which have resulted in part from the need of simplicity as well as limited space and the extreme haste with which the paper had to be prepared. Anyone familiar with the field will realize that the writer has drawn on many sources but in the interests of brevity, detailed acknowledgment has not been made. No more has been attempted than to introduce the subject. There are far more questions raised and problems posed than solutions suggested.

The papers of J. Alex Sim and Dr. J.E. Robbins supplement this at a number of important points.

WHAT DOES DEMOCRATIC LEADERSHIP MEAN?

A very simple definition of leadership is "a process whereby an individual directs, guides, influences or controls the thought, feelings or behaviour of other human beings." This definition doesn't help us much

because there are difficulties in getting at the exact meaning of all of the verbs. In an attempt to understand what are the meanings of leadership, we shall consider the following:

- a) Common views about the nature of leadership
- b) Varieties of functions or situations to which the term leader is applied
- c) Implications of the term leadership
- d) Traits of leadership
- e) The "authoritarian personality" and leadership
- f) Shared leadership
- g) Training for Leadership

No special attempt is made in the paper to deal with the meanings and connotations of "democratic". Rightly or wrongly, it is assumed that there will be a sufficient measure of agreement about this for the purpose of discussion.

a) Common views about the nature of leadership

If one participates in a discussion of any social question, it won't be long before someone will say very firmly, "What we need is better leadership." At various times and places there have been many popular views about what is the nature of leadership. By examining some of these very briefly we may be able to understand some of the different meanings associated with the term. The following list is suggestive but far from complete:

Leadership is inherited. All during the feudal period in western Europe, indeed in most times and places, a simple view of leadership was held, namely, that it is possessed by a chosen few and is handed down to their blood descendants. With this view of leadership there is little need to be concerned about training. Leaders and followers alike know their place and what is expected of them. While this view of leadership is not dominant in our society, it is interesting to note how much of it still persists.

Leadership can be learned. When the middle classes in western Europe began to challenge the aristocracy for power, they were compelled to deny that leadership was the unchallenged right of certain families or groups and replace it with the view that leadership could be learned. This view is generally accepted in Canadian society today but it may be held along with other views which tend to modify or even contradict its chief implications.

Leadership comes only with Experience. In some societies the oldest or most experienced member is always chosen as leader. In primitive

societies this may have been a practicable device for maintaining a continuity of knowledge and experience. But today, while there is considerable doubt that seniority is a satisfactory way to select leaders, several tribes in Africa and the American Senate carry on as if it were.

The leader has mystical properties. In most cultures and in all ages there has been a widespread belief that the leader has certain mystical powers which fit him for authority. These have come to him in some non-rational manner and he himself may not understand how or why he came to possess them. This is still a common view. For example, it has been presented dramatically in a current best-selling novel, Executive Suite, which deals with the problem of leadership in business. Even if this view is correct, it is not very useful for our purpose since there is no certain way to determine or predict on whom these properties will fall.

The leader has recognizable physical characteristics. Again in all ages, and at no period more than the present, leadership is associated with such physical characteristics as gleaming teeth, wide smile, upright carriage, broad shoulders, correct clothes. Sometimes we underestimate the force with which this view of leadership is held. Those engaged in commercial "leadership training" - who claim that the courses they offer in public speaking, salesmanship, or dancing, will make a leader out of the least promising material - pay great attention to this view. It is also a matter of record that in election for office where the voters are unfamiliar with the qualifications of the candidates, such characteristics as height, attractive face and articulate speech do have a marked effect on the result.

Leadership can best be defined by reference to the business leader. Whereas in some societies the priest, or the soldier, or the scholar, have had the greatest prominence, in modern industrial societies the business man holds much of the real power. Accordingly, many people in noting what are the attributes of business leaders accept the conclusion that "leadership" consists of these attributes. Leadership for them is a matter of aggressiveness, decisiveness, practical-mindedness or whatever other traits they associate with business leadership.

b) Varieties of function or situation to which the term "leader" has been applied.

Just as there are common views about the nature of leadership, the word leader is applied to a variety of positions, many of which seem to have as wide differences as there are similarities.

- The "institutional leader" - the teacher, labour organizer, clergyman, social workers, etc., who gives full-time service to an organization.
- The elected official such as the president or other officer of an organization.
- The advisor of an organization, often called leader, counselor or coach who brings some special skill or status to the group.

- The natural or indigenous leader who may or may not hold any particular office but who has followers in the membership of the organization.

There is great variation in the functions performed, the skills needed, the status held, and the degree of acceptance of these leaders by the members of an organization. The way in which a leader gets his place; whether by appointment, by putting himself forward, or by choice of the membership, has an important bearing on what he does, and the qualities he will need and display.

What is expected of him is another modifying factor. Is it hoped that he will lend prestige to the group, the power of influence of his name? Is he expected to "run" the organization? or to be kind of oracle (which is sometimes expected of a teacher or minister)? What leadership is depends somewhat on what the followers expect.

c) Implications of the term leadership

We have noted some of the views about leadership and the functions to which the term applies. This complicates our problem because when we begin to discuss training for leadership we find that the term gives rise to quite different expectancies. It is like the elephant in the fable which was perceived by six blind men as tree, rope, wall, and so forth.

Let us now examine the term itself a little further in an attempt to reach as much agreement as possible.

Many of these who have been objective in their study of leadership agree on the following formulations:

- i) a leader is one who "emits stimuli which are responded to in an integrative way by other people". This is wordy and not very clear. Stated more simply a leader "is one who has followers", and the act of following tends to unite the members.
- ii) a leader is one whose attainments, in terms of a set of goals, are high
- iii) a leader is one whose status is recognized as superior to others engaged in the same activities.

Do these formulations help us? Perhaps not too much. But let's look at them a little further.

A leader is "one who has followers". He is a leader if others follow him. He may or may not have a special office or position. He may or may not conform to the view that we have of what a leader ought to look like or how a leader ought to behave. These are some of the reasons why it is so hard for middle class people to understand what leadership is or indeed to identify the leaders in any situation. When they look for leaders they select people as much like themselves as possible instead of simply

looking for persons who influence others.

There is another aspect; the act of following results in a process of integration for the followers. Through following the members are brought into a binding relationship with the leader and with each other. This distinguishes leadership from more simple processes by which one is impressed or influenced by another, such as copying the style of hat of a movie actress. Note also that there is no necessary compulsion to follow, induced by such sanctions as the law or whip or gun. The members choose to follow.

Attainments of leaders include knowledge and insights as well as specific skills. There will be some reference later to knowledge and skills which seem to be most relevant to our discussion.

It has long been known that status has a good deal to do with leadership. However, research has not gone very far in this connection yet. A few assumptions have been checked. For example, it has been observed that when the "natural leader" of a boys' gang is given new status and a position there is a measurable change in the kind and quality of his leadership. The value of status in reinforcing or maintaining leadership may be greater than in gaining leadership.

d) Traits of leadership

One of the most common beliefs, apparently assumed by most of those who have written about leadership, is that there are certain characteristics which distinguish a leader from everyone else. These traits, it is assumed, are similar in all times and situations and can be classified and identified. Long lists of these traits have been drawn up.

Unfortunately for this theory, no basis in fact has been found for it. No two lists of traits drawn up have ever been identical and usually there has been more discrepancy than agreement. As far as careful research has gone, no universal traits of leadership have been discovered. Traits of leadership seem to apply only to a given situation. In one society, for example, leadership may be identified with the accumulation and display of great wealth while in another society it may be demonstrated by the giving away of wealth.

Again, the leader seems only to have followers in a specific situation. For example, the self-confident leader of a work-gang may become shy and insecure in a living-room where his knowledge, skill and status do not seem to have any meaning. His followers soon realize this and are likely to respond to other leadership in this situation. We can also observe that the qualities or characteristics that were successful in aiding a leader to attain power are of little value or may seem to be a liability as he attempts to hold onto power. Psychologists are not even sure about how universal is such an aspect of leadership as intelligence. In studying children, for example, it has been noted that the "leader" is usually more intelligent than the average of his followers but that exceedingly bright children are rarely gang or activity leaders. Unfortunately, similar studies of adults are too few for any such generalization.

Some social scientists have postulated that the leader excels most of the members of the group in sociability, initiative, persistence, knowing how to get things done, self-confidence, co-operativeness, adaptability and verbal facility, but there is not clear proof.

This poses a problem for those who wish to train leaders. Can there be any general leadership training since it seems that there are no general traits or characteristics to pass on? Or must all training be in relation to a specific situation?

A related question is "How are potential leaders identified?" Many attempts have been made to select candidates for military, industrial or governmental service through the use of tests which will predict their "leadership potential". Large sums of money and much time has been spent in attempting to devise tests that will indicate probable success as a leader: using "intelligence" tests, rating scales, interviews, as well as tests of performance in situations where real problems are simulated. Some success has been achieved in applying sociometric devices in choosing members of a group who will work well together (e.g. boys camp or a bomber crew). But careful appraisal of the results so far in selecting or predicting potential "leaders" is almost entirely negative. Dr. Joseph Eaton summed up the results: "Whenever leadership is involved in a job, science abstains from voting in the selective process. There is a return to hunches, common sense, interviews, and other non-objective devices to make the selection". However, leadership is not entirely unpredictable. The leader in one situation is likely to be a leader in other situations; the patterns of leadership and non-leadership are both relatively stable.

The views, now quite widely accepted, that the requirements of leadership are determined by the situations in which the leader operates, have been summarized by Dr. Ralph Stogdill.

"It is primarily by virtue of participating in group activities and demonstrating his capacity for expediting the work of the group that a person becomes endowed with leadership status ... The leader is a person who occupies a position of responsibility in co-ordinating the activities of the members of a group in their task of attaining a common goal ... A person does not become a leader by virtue of the possession of some combination of traits, but the pattern of personal characteristics must bear some relevant relationship to the characteristics, activities and goals of the followers."

e) The "authoritarian personality" and leadership

Up till now we have been noting some of the reasons why the terms leader and leadership have so many meanings. Further confusion results from the fact that people have different views about authority. Social scientists have recently been paying a great deal of attention to what has been called the "authoritarian personality". Very briefly we shall try to sum up what has been learned because of the bearing that this information has on our problem.

A good place to begin is with the now famous studies of "leadership" associated with the names of Lewin, White and Lippitt. In these experiments carried on with boys' groups, three kinds of leadership were identified:

- autocratic or authoritarian. The leader planned the whole activity, told the boys what to do and directed them in the doing of it.
- "laissez-faire". The leader sat back and left all decisions and activity up to the boys. (Note, this type of leadership is sometimes called democratic)
- democratic. The leader and the boys worked out the plan together and also worked together in the activity.

The behaviour of the boys was observed under these three kinds of leadership, particularly at the time when they were subjected to a shift: e.g. from democratic to autocratic. Inescapable conclusions have been drawn concerning the superiority of "democratic leadership" because of the results in increased interest on the part of the boys, their ability to work together, the quality of what they accomplished, satisfaction derived, the infrequency of conflict and picking on one of their number.

Turning now to the "authoritarian personality", we find that it is characterized by the following: great conventionality, scorn for those who do not belong to the group or clique or who do not display the dress, mannerisms, or virtues associated with the group; open hostility combined with overt submission to the strong; opposition to the soft, the idealistic, the human, a calculating and bargaining relationship to other people; lack of trust in other people; intellectual rigidity; great intolerance for ambiguity.

The fact that there are such people about has many implications. All of us have been subjected to experiences in home, school, church and community which tend to produce this kind of a personality. Those who develop far in this direction are almost incapable of functioning in democratic organizations. As "leaders" they seriously jeopardize their organization. Just as serious is what they expect from the leadership of others.

In a recent test of adults who tended to resemble the authoritarian personality, their reactions to leadership were noted. They tend to prefer directive leadership, like to bargain with the leader, are ready to reject leadership at signs of "weakness" or non-conformity, to turn to the leader for solutions rather than seeking information with which they can work out answers, expect the leader "to look out" for them, and demand that he be "of good character", regardless of their own behaviour standards.

Since there is a good deal of the authoritarian in most of us, we are quite likely to develop ambivalent feelings and ideas about leadership, about our own role as leaders, and about our relationship to leaders in situations in which we are followers.

Now let us look for a moment at a different conception of leadership, one that has been phrased: "Democratic Leadership is Shared Leadership."

f) Shared Leadership

It is not a new idea that the same person may be a leader in some situations and a follower in others; that he is alternately leader and follower. A moment's reflection would indicate the truth of this. Reflection or observation would also show that in the progress of any group, acts of leadership are performed by several people; that the members take turns (whether conscious of this fact or not) in playing the role of leader. But these elementary ideas did not attain general recognition until relatively recent years. Professional "group workers" first gave them widespread currency. This concept of the sharing of leadership has recently been broadened and deepened:

- leadership is not what any single person (the leader) does, but is action by any member which helps the group to move in the direction it wishes to move. Accordingly leadership can be best described as a set of services to a group, not as a personality.
- the skills of democratic leadership can be learned and continuously improved.
- when leadership is shared a group operates more efficiently than when one person is expected to do all the thinking.
- the major requirement for democratic leadership is that the members are in touch with each other in an atmosphere of freedom and mutual respect.
- good leadership shows flexibility from one activity and situation to another. Behaviour that can be described as good leadership in one activity may not be in another, or in a different group.
- a good leader helps a group do well in a given activity, and makes it possible for others to perform at their best and assume leadership.

According to this view the leader is one who knows how "to release the creative talents of those with whom he works" of freeing the member "for normal growth and development, of removing obstacles so that he can move forward." Some of the values claimed for shared leadership are:

- greater understanding since people can only really understand what they have themselves experienced.
- solid support for decisions since these were reached as a result of united effort.

- greater potential of leadership since every member is a contributor.
- self-reliance, self-discipline, self-respect.
- greater continuity of leadership, if one or more individuals move away.

This view of leadership has sometimes been challenged by those who say that it puts too high a premium on techniques, forgetting that a leader, if he is to be fruitful, must have ideas and convictions. In reality there is no conflict at all. "Shared leadership" must be firmly based on ideas and convictions about the worth of human personality.

g) Training for Leadership

So far we have seen that the words leader and leadership have been applied to widely different situations and functions. There is no universal set of traits. Success in predicting "potential" leaders in any objective way is exceedingly limited. Different people expect different kinds of behaviour from leaders. Latterly, we have noted that some people look on leadership as a series of acts which help a group attain its objectives.

Is any general training for leadership possible?

Some people think so. There are two theories of training that enjoy some support:

i. Leaders are produced by practice in following. The theory behind most military training is that a discipline which exacts immediate and unquestioning obedience will save lives in battle. It also assumes that only the man who has learned to respond to command is capable of giving commands - i.e. of being a leader. There are those who urge this as a general plan for training leaders for society.

ii. Leaders are produced by taking a liberal programme of studies. Advocates of this theory state that there is a body of skills and knowledge which will so exercise and develop the mind and spirit of man that he will become a leader. It is claimed that the products of this training have learned to think, read and speak clearly and have attained humane and civilized attitudes. The way to produce leaders, it is urged, is to give such training to those most likely to profit from it. Whether or not we are likely to accept these claims, or any part of them, we will agree that knowledge and skills must be considered, in connection with training, as well as attitudes and habits.

Knowledge

Up till now the effect of this paper may have been somewhat negative. Most of the evidence assembled suggests that there is little if any place for general leadership training. However, when we begin to consider what are the insights and knowledge needed by leaders, we are on somewhat easier

ground. We need not expect unanimity here but the field of agreement is somewhat broader.

The information and insights that will be helpful for leaders is almost identical with what one might expect from the good citizen:

- Information about himself, particularly about his drive for power and his tendency to manipulate others.
- Information about people, their needs and interests; their potentialities and growth for development.
- Information about groups and group development and what happens to people in groups.
- Information about the community, how he may function as a member of the community, how to use community resources, how social action happens and what is the class and power structure in the community.
- Information about the country (particularly about such central problems as the relationship between French-speaking and English-speaking people.)
- Information about the world.

Leaders in many situations can function effectively with only a portion of this knowledge. Yet there are countless examples of leaders in organizations or in government who may be possessed of integrity, intelligence and good intentions and yet have made and are making tragic errors. It has been said of one man that "he has the best mind in the American Senate; until he makes it up." Lacking anything of a world view this man continues to do incalculable harm. When he is without vital information, the leader is like someone viewing "three dimensional" movies without the proper glasses: everything is blurred.

Skills

Sometimes when we talk about skills of leadership, we confuse the attainment of skill with the function of leadership. Attainment of skill often accompanies leadership, but not inevitably. Studies of the activity of adolescent groups, for example, show that very often the leader first attracts a following by being prominent in activities of high interest to the group. As time goes on he may hold his following in initiating activities in which he excels while inhibiting activities in which he is not proficient. But we cannot conclude that the teaching of a skill is leadership training. Helping a man achieve excellence in woodcarving is no guarantee that he will be a leader in woodcarving. It will depend on the group situation and his acceptance or rejection by the group. Skill teaching, to be most effective, should be done in relation to the group situation.

Are there any universal skills of leadership? Probably not, no

more than there are universal traits of leadership. A common problem of all leaders, however, is to communicate and therefore the improvement of such communication skills as speech, gestures, writing, discussion, drawing out others, gaining rapport, will facilitate the task of leadership. Group members need these skills too, if leadership is to be shared.

Let's examine what this means. In Canada there are thousands and thousands of small groups; churches, lodges, farm forums, women's clubs, etc. Many of them seem to be ineffective and the meetings are dull and uninspired. We commonly say of such a group "it lacks leadership". This is seldom really true. There are certainly leaders in that group. What is often lacking is that the leaders and members are not effective in communicating and working together. When these skills are improved, the quality of their meetings will be such that we might conclude that the group "has very good leadership".

Accordingly, the job of training leaders will not be ended until every member of the thousands of groups and committees has been aided to discharge his service effectively. We may wish to give priority to certain kinds of training, perhaps for those few who work full time at their tasks, but the thousands of others also have a claim on our attention.

Effective Training

There is space only to touch on three conditions necessary for effective training. The first is method. It is now pretty well understood that such means as exhortation, memorizing facts or repeating slogans, have very little positive result in training leaders. Learning-by-doing practising the acts of leadership, gaining an understanding of group needs by studying an actual group or through role-playing, these means, by actual tests, seem to have had the most favourable results.

Good results in leadership training, therefore, demand the use of imaginative and effective methods and techniques. Unfortunately these methods and techniques are not yet widely shared.

But there is another consideration. The group exists and functions in a community. The setting for the practice of leadership is the community. One cannot proceed very far in any form of adult education, or in leadership training, without being concerned with community organization. Some people believe that the reasons why there are so many deficiencies in leadership training in Canada is that our groups are too often isolated or in competition. In many of our communities instead of mutual aid we have a kind of anarchy. Democratic leadership implies sharing of resources for the benefit of all groups. When we plan for leadership training we cannot forget the local community.

Good facilities are also needed for effective results. Most leadership training is carried on in makeshift quarters, often at awkward times when the facility is not in use for other purposes. One recent programme was held at a golf club during the "off-season", and everyone was cold and uncomfortable. We need to plan what facilities are needed. For example,

what would be the possible use of a national centre or centres established for leadership training?

Role of the Government in Training

Ever so often someone will ask the question "does government have any part to play in leadership training". This seems to be the wrong question. All governments, through grants or in other ways, do have some part in leadership training now. A much more fruitful question would seem to be "What are the arrangements by which governments can contribute to the development of democratic leadership?"

Put this way, the important considerations now emerge clearly. Shall the contribution of the government be finance and facilities only? Should government have anything to say about curriculum and method? How do citizens exercise control over the process?

In this respect the comparatively greater generosity of Britain and Scandinavian countries in providing funds for leadership training is worthy of study. The usual practice in Europe is for the money to be given in the form of grants-in-aid to universities or private organizations. The government reserves the right to expect high standards of attainment, and proper expenditure of funds; otherwise it exercises no control.

Some bold experiments have been worked out in Canada whereby tax funds have been used to support activities of large numbers of people but where the control over these activities has been kept in the hands of citizens. For example, in the distribution and use of films something of a partnership has been worked out where the citizens and their government share responsibility. Can something of this kind be worked out for leadership training?

Summary

If we accept the trend of the evidence so far we will reach some very general conclusions:

- that it is not possible to establish a general programme of leadership training for all groups and situations.
- that since many adults have a responsibility as leader from time to time, probably the most effective form of leadership training will come indirectly by making opportunities for learning available to every citizen. Where there are responsible people and strong organizations, leaders will emerge.
- that opportunities should be provided for learning the special skills by which people communicate and work together effectively.

However, before going any further it might be well to have a brief look at the present situation in Canada with respect to leadership training.

LEADERSHIP TRAINING IN CANADA

It has already been reported that no inventory, and certainly no appraisal, has been made of activities that have been or might be labelled "leadership training." The following section, therefore, is only suggestive, presenting some illustrations for analysis. These are not necessarily the "best" examples but an attempt has been made to select those displaying variety in purpose and method.

General Knowledge

High schools and universities have the major responsibility for imparting knowledge and understanding essential for wise leadership. Organizations such as the Canadian Mental Health Association, Canadian Welfare Council, Canadian Institute of International Affairs, Canadian Citizenship Council have a similar purpose.

Training of Officers

Many organizations act on the principle that an effective kind of leadership training is ensuring that their officers are able to carry out their functions satisfactorily. The elected officials of a Rotary Club, for example, are obliged to train their successors in office before relinquishing their position. In recent years the Canadian Congress of Labour and such unions as the United Steelworkers and Canadian Brotherhood of Railway Employees have been arranging educational institutes for the training of shop stewards and other union officials, providing courses on union responsibilities as well as some general subjects. The Canadian Chamber of Commerce has an annual school to train the secretaries for local branches in administration, community organization, and public relations.

In the last year representatives of farm organizations in Ontario planned a training course for officers of the organizations. The training was not for such duties as that of a secretary or treasurer, but dealt with group discussion, group organization and programme planning. These courses were given in each of six counties, organized by Community Programmes Branch of the Department of Education in co-operation with the farm organizations. The courses have as features:

- study of group organization developed by analyzing own group
- practice in group discussion
- discussion of what constitutes leadership
- practice in planning programmes

In the city of Hamilton the Welfare Council Recreation Division, the Junior Chamber of Commerce, and other civic groups have sponsored a "leaders College" providing theory and practice for leaders in many of the organizations.

Residence Schools

The influence of the Danish Folk High School, a residence school for young farm leaders, is often given the credit for transforming the lives of rural people in Denmark from their former ignorance and poverty to one of relative well-being.

The "folk high school" did not teach scientific agriculture; its curriculum was history, literature, folk arts. It was planned, as the founder Gruntvig said, "to awaken people to all of life around them." With senses and intellect stimulated in these schools the young farm people were the foremost in learning and applying the best in agricultural science, and in building sound marketing organizations. Gruntvig's theory of leadership training was to provide a quickening of mind and spirit of all young people.

Residence schools for adults are now found all over Western Europe.

In Canada there are a few examples of residence schools. In British Columbia a youth training project is held each year for two months for young farm people providing study and discussion about farm methods, group organization, community living and practice in such skills as writing, drama, speech, discussion, singing, recreation, crafts. In Manitoba somewhat similar institutes for young farm people, called "folk schools" are held in many parts of the province but for a much shorter period. About 15 "folk schools" are held each year in Ontario, not specifically to "train leaders" but through which farm people may gain new ideas about their community and country and be stimulated to play a more active part in community affairs. Folk Schools in Nova Scotia, running for two weeks at a time, are planned with this purpose in mind but, taking advantage of a longer period, more opportunity is given for practice of skills of speech, writing, singing, drama, games, discussion. The United Church of Canada has two residence schools, operated with somewhat similar objectives.

Leadership Through Work

In the last few years there has come the development of several "work camps" for training in leadership. Young people, usually from the University, take summer jobs in industry or work together for no pay in some activity to benefit a community, such as building a community centre. They live in residence and together study subjects like economics and industrial organization or practise such skills as interviewing and leading discussions. They also attempt to learn at first hand about the lives and the attitudes of their working associates. Their labour brings them into direct contact with life in Canada around which their studies are developed and out of which their attitudes are formed.

Somewhat analogous to this is the experience of the labour-teachers, usually university students, giving their summer to this task, who go out on behalf of Frontier College at the lumber, construction and highway camps of the north and west. The labourer-teachers do physical work with the men all day and hold classes for the men at night. This experience

while primarily directed to providing some educational experience for men in camps is also regarded as a very effective form of "leadership training".

Another somewhat similar example is that of the young men from the Mormon Church who give two years of their lives in service to the church and the community - both because the church feels it needs such service and to "prepare them for leadership in the church and community."

Leadership Through Travel

The expression "that travel is the most satisfactory leadership training" is frequently heard in Europe. Travel there is inexpensive and trade unions, youth organizations, schools and travel agencies have provided facilities to expedite it. Travel experiences of this kind are much less frequent in Canada, although not unknown. One example of this is the series of bus trips for farm people organized every year by United Co-operatives of Ontario, trips to visit and study French-Canada or parts of the United States. Those planning these tours consider that such travel is excellent preparation of farm people "for leadership".

Leadership Through Vigorous Living in Contact with Nature

In England the "leadership training" institution which is creating most current interest is the "Outward Bound" School. Young men in this school live a hardy vigorous life. Their curriculum often consists of pitting themselves against the forces of nature and enduring hardships on the assumption by the school staff, that one can learn self-discipline and self-mastery in the struggle with nature. In spite of the opportunities in Canada, experiences of this kind are rare although there are a few long canoe trips and summer cruises under gifted leadership.

Group Development

The Saskatchewan Committee on Group Development arranges a training institute each year at a conference centre at Fort Qu'Appelle. In addition, when requested, the Committee gives advice and direction to projects sponsored by other organizations, private or government.

The purpose of these programmes is to help adults understand what happens in groups, the inter-relationship of people in groups, the factors which hinder or facilitate success in groups and to practise the skills necessary for effective group effort. The chief method is observation and analysis of the group in which the participant is placed. A number of training exercises have been developed. Example: Members of a group make a check list of what leadership is, in terms of acts that a leader performs. They then observe a group and note which individuals carry out these acts. The almost inevitable conclusion is that these acts are performed by all or most members of the group, or in other words, that leadership is, at least in part, a series of acts which are practised by many members of the group. Leadership training, to a large degree, becomes the training of all group members to perform effectively as leader or follower.

Community Institutes

Each summer in Alberta the Extension Departments of the University arranges a series of "Community Life Training Institutes" usually held in areas far removed from the university, particularly in the north and the Peace River districts. Men, women and children gather for a few days for lectures, discussion, motion pictures, singing, dramatics and games. The purpose is to help the people of these areas consider together community problems and what can be done about them as well as learn some new skills to be used in their community organizations.

Skill Training

We have already noted that when the members of an organization are lacking in skills, performance is weak and this situation is sometimes described by saying that "There is no leadership." One effective kind of "leadership training" occurs where people are being helped to acquire skills learned in relationship to group and community needs and not just as tricks or "gimmicks". One cannot begin to list all the examples, or even the most noteworthy of these. But three or four may serve as illustrations:

i. The Division of Adult Education, Department of Education
in Nova Scotia

In every county, every year, short courses are offered in community dramatics, community music, parent education and group discussion. An attempt is made to relate each of these specific activities to the interests and needs of groups and communities in that county. The course on group discussion uses for subject matter the questions of concern affecting the county and province. In this way many individuals in the county are gaining in skill each year and are also in touch with the sources of further assistance.

ii. Toronto School of Social Work - Short institutes on youth leadership, recreational leadership, group work are carried on in many communities in Ontario by staff on this school.

iii. The Ontario Association of Film Councils (in co-operation
with the NFB and Community Programmes Branch)

hold a series of training institutes on "films for community leadership" each summer. The purpose is to train specialists who, in turn, will conduct short training courses on film utilization in local communities. One feature of this training is that the film councils and film committees are not looked on simply as another interest group but as instruments in furthering the work of all community organizations.

iv. St. Francis Xavier University. Courses in organizing and managing credit unions and co-operatives as well as principles of group organization are given by this university to members of trade unions, farm and fishermen's organizations. Every year students from foreign lands stay at this university to learn these skills and study the methods and philosophy followed by the Extension Department.

The many courses in leadership in drama, music and recreation carried on by Universities, provincial governments and organizations like the churches, Y's and camps can only be referred to, not described.

Camp Laquemac - One of the most unusual training projects in Canada is Camp Laquemac arranged jointly by Laval University and Macdonald College. The purpose of this project is to bring together full-time workers in a variety of organizations, (adult education, schools, libraries, university extension, agricultural extension, farm organizations, trade unions, business, radio, press, films) in a setting planned to have maximum influence on their growth in understanding and skill. Some of the aspects of training at Laquemac are as follows:

- The participants live in camp community and participate in planning and managing their community affairs.
- The participants study this special community in order to get leads for understanding other communities.
- There is no segregation into staff and students. All are participants. Participants share in being "leader" and "follower" and have opportunity for studying what is involved in these roles.
- The Camp is bilingual and bi-cultural thus providing opportunity for studying one of the most important characteristics of Canada. The skills and understandings related to this central problem can be practised.
- The courses include group work, community organization, international affairs, administration of adult education.
- The participants practise many skills, particularly those of communication and those which assist in the integration of people in a group.
- Opportunity is provided to think and plan about specific "back-home" situations with the guidance of colleagues.
- There is extensive use of resources - books, pamphlets, art, music, films.

Training in adult education

During the last half century, training for most of the jobs and professions which are associated with the word leadership has been established. Canadians still go in large numbers to the United States and Europe for advanced training but more and more facilities have opened up in Canada. One of the most noticeable deficiencies was filled with the development of six Schools of Social Work, which have matured remarkably in the past decade.

One serious gap still remains - systematic training for full-time workers in adult education. We have already noted one ingenious and rounded programme of training at Camp Laquemac and many other varieties of training opportunity. But most of these are brief in duration.

A national committee has studied this need and outlined what ought to be done. Summarized, their recommendations are as follows:

1. A course in adult education principles and methods for the M.A. degree at one English language and one French-language university. Scholarships to be made available to bring students from all parts of Canada. (A small beginning has been made in this.)
2. A post-graduate and specialized course for Canadians and others who are preparing themselves for fundamental education and other "technical assistance" tasks in less advanced countries. The course to consist of theoretical work as well as supervised field work. To be offered at one university.
3. A course in adult education principles and methods (one of high quality but not requiring any particular academic preparation as a pre-requisite) for those who already hold important posts in adult education. To be offered at one university with scholarship assistance to students. (A beginning has been made on this plan.)
4. Courses giving information about principles and methods of adult education to be held at various universities as part of the preparation of such workers as teachers, librarians, public health doctors and nurses, civil servants, ministers, social workers.
5. Courses on the principles and methods of adult education to be given at summer schools for teachers. (A small start has been made on this.)

From this brief summary of some of the present opportunities which are called "leadership training" a number of conclusions might be drawn:

1. A good deal of ingenuity is being displayed, as evidenced by both the variety of training opportunity and variety of method used.
2. There is a definite increase in the number of training opportunities now available in Canada for which Canadians used to have to go elsewhere.
3. It is quite apparent that there are many serious gaps. Some activities are only offered in a single province. If more scholarships were available, this would not be so serious, but at present full-time and part-time leaders of all kinds are unable to get the training they need.
4. Many of these gaps could easily be filled if money is made available. Example: Representatives of the farm organizations in English-speaking Quebec have concluded that if their

organizations are to flourish, or even to survive, there must be training opportunities for farm people to learn and practise the skills associated with good group and community work. There is willingness for such training and considerable agreement on what should be done. The staff at Macdonald College are eager to assist and have worked out a suitable plan. But for the lack of a few thousand dollars the plan cannot be put into effect. Because of the lack of this insignificant sum, the lives of people in a whole area are affected.

5. Canada has unique opportunities for providing some kinds of training experience and its failure to do so is to be regretted. Imagination and understanding are needed as well as money.
6. For some kinds of training (particularly in the field of adult education) Canada will be expected to prepare students from abroad. Only a tiny start has been made in this.

SOME QUESTIONS

Our discussion of what is involved in democratic leadership and our quick survey of what is being done has raised a great many questions. A few of these will now be posed again since they deserve particular study and discussion.

1. Understanding of what is involved? - How are we to get better understanding of what is leadership, and what constitutes sound leadership training? Much of the present training is spasmodic and unrelated. How can this be corrected? Many of the methods used in training are ineffective. How can the appreciation and use of good method be distributed more widely?
2. Gaps in leadership training? - There are still gaps to be filled, in the training of full-time workers as well as the citizens who at various times and in various situations are leaders. The inadequate training facilities for full-time workers in adult education is one example. How can we plan, organize and finance such services?
3. Finance - How can adequate financing for leadership training be secured? How is such work financed in other democratic countries?
4. Participation of Government - What share should the Federal Government and various provincial governments have in leadership training?
5. Facilities and Equipment - Most "leadership training" is carried on in loaned or rented facilities with borrowed or rented equipment. What possible use would there be for a national centre or centres, supported by tax funds, and available to responsible groups in Canada for various training activities?
6. Ethnic Groups - Very little attention has been directed to the

special training for the newcomer since this is being considered in a special commission. But while this subject has unique aspects, it is part of the general problem. How can we capitalize on the current interest in the newcomer to improve training opportunities for all Canadians? How can the special needs of newcomers be kept in mind when developing general plans of training?

REPORT OF COMMISSION I — "ADJUSTMENT OF NEWCOMERS"

Commission I followed the pattern suggested by the Steering Committee and approved at the initial Plenary Session. It devoted its first session to a consideration of the working papers, "Reception and Welfare" by Mr. Clifford Patrick and "Language and Citizenship Training for Newcomers" by Mr. Stephen Davidovich. Following a resume of the papers, presented by their authors, the Commission agreed upon an agenda for subsequent sessions. (agenda attached) A special paper by Mr. Alan F. Klein entitled "Factors in the Integration of Groups" was suggested as being particularly applicable to this Commission, and it was agreed that we should ask Mr. Klein to attend a session of the Commission to lead a discussion of it.

The Commission recognized that "Adjustment" was a continuing and developing process, the total consideration of which was not within the confines of this Commission. To establish a term of reference the Commission agreed we should limit our discussion to two specific periods of adjustment. The first or initial period with immediate and unique problems faced by newcomers at the port of arrival and at their destination until initial housing and employment are secured, and the second period, when the newcomer is "on his own" and getting himself more permanently settled, roughly, during the first year.

Section I of the agenda was designed to cover the initial period, and Section II to cover the second period with a consideration of problems that arise after the first job and within the first year. The Committee agreed that two of the major considerations in "Adjustment" were needs in the field of formal training, and training for Citizenship, and that these should become separate agenda items.

I. Economic and Welfare Services at Port of Arrival

It was recognized that the initial introduction to a new country is of vital and lasting significance in the total process of adjustment. It is, therefore, desirable that the initial reception should be satisfying and not fraught with discomforts and frustrations. Such simple factors as proper rest room facilities, facilities for preparing babies' formulae, arrangements for food between the time of arrival and clearing of customs or the leaving of the next train, and provision for temporary care of children, assume magnified proportions. It was the experience of some members of the Commission that all docks do not have adequate facilities. In some ports, immigrant boats have discharged their passengers early in the morning, and several hundred people, including children, have had to wait in unheated buildings until late in the afternoon before the necessary clearance of papers were completed. Other ports provided very suitable facilities, and it was felt that it should be brought to the attention of the Conference that the level of efficiency and effectiveness was not standard. As a result of this discussion, the following resolution was presented and accepted by the final Plenary Session.

RESOLUTION

It is recommended that the officials of the Department of Citizenship and Immigration initiate discussions with responsible voluntary agencies at the ports of Halifax, Saint John, Quebec and Montreal with a view to determining the present adequacy of the facilities and services necessary for the reception of immigrants and with a view to improving the facilities and services if that is found to be necessary and desirable.

Information

The Commission felt that it was very important that immigrants should have comprehensive general information about Canada prior to their embarkation, or even prior to their decision to emigrate. It was hoped that this phase of information services could be discussed as a separate agenda item. Unfortunately, time did not permit a full discussion. The Commission would wish to record that it believes additional service in this area is not only desirable, but essential.

In considering information services to people at the port of arrival, it was agreed that discussion of such services would have to be limited to that provided to people on immigration ships where there is a mass movement. People coming out independently, or to relatives or private sponsors are frequently on the regular passenger liners, and it is impossible for voluntary organizations to know of their arrival. It was felt that it was highly desirable that such relatives or private sponsors should be given adequate advance information as to time and anticipated arrival, and it was hoped that this could be arranged.

In order that Voluntary Organizations such as the Travellers' Aid Association, the Red Cross, the I.O.D.E., Church Groups, etc. can prepare their reception programme, advance information is essential. It is requested that at least three days' notice be given that a ship is expected, with the additional information as to the probable number of people involved, including children, and if possible, the number of ethnic groups represented (so that suitable interpreters can be secured.) Nearer the time of arrival the specific information, exact date, time, and dock, would be necessary. In total reception planning it would be helpful to know in advance how many people expect to remain in the province and the destination of those going on.

In the baffling experience of arriving with hundreds of other people, a newcomer can be easily confused as to where he should go, what he should do, and what facilities are available to him. Officials, both Governmental and Voluntary, are working under such pressure that they do not have the time to give simple directions which many people need. The Commission felt that private organizations could make a great contribution in this area. As an example the experience of C.S.A.E.E.R. (Canadian Society for the Aid of East European Refugees) was reported in some detail. This Society provided teams of interpreters, located information booths at strategic points, and set up a loud-speaker system over which directions could be given. Their project had immeasurable value beyond the immediate assistance it provided, for it served as an opportunity for the participating

new Canadian to share with "Old Canadians" in accepting their mutual responsibility.

Another information service, that of providing immigrants with information on Canada and what they might expect in their early life here, is recognized as being essential. In this respect it was felt that much could be done in the way of providing printed reference material in appropriate languages. It is anticipated that another Commission of this Seminar will explore this matter.

Provision for "unusual" needs.

There are frequently additional emergency needs which are faced by newcomers. These include medical care for illness or accident, advice on legal matters, temporary and financial assistance. It was felt that in this area the voluntary agencies provide the greatest resource. The real problem seemed to be proper referral to these voluntary agencies so that the Services could be available to the newcomers.

The Commission felt that the role of the Voluntary agencies was important and vital and one which the agencies were eager to accept. It is essential, however, that the Services be co-ordinated so that all aspects of the situation are covered. Some of the aspects considered were: food at dock, free or purchased, temporary care of children, "direction information" service, interpreter services, emergency medical care, legal advice, assistance in locating or contacting relatives or sponsors, providing information necessary in planning train journey, e.g. cost of dinner meals and alternatives etc. It was felt that the degree of organization and co-operation which was required to meet these needs demanded the skill of a professional staff member of a permanent organization, preferably a governmental department. A resolution to this effect was presented and agreed upon at the final Plenary Session.

RESOLUTION

Since there appears to be lack of co-operation among the private agencies and government departments at ports of entry, we recommend that there be additional staff appointed in the Department of Citizenship and Immigration of persons qualified to co-ordinate the work of voluntary agencies and government officials at ports of entry, i.e. Halifax, Saint John, Quebec and Montreal. We suggest that the qualifications be those of a trained social worker experienced in community organizations with knowledge of all community resources and that adequate interpreter services be made available to such a person.

II. Adjustment of the Immigrant

Mr. Patrick, author of the working paper, "Reception and Welfare", opened the discussion by pointing out that before we raised questions as to the needs of newcomers, we should remember that the problems and their solution apply to all Canadians, not newcomers alone. The fact that an immigrant is in an unfamiliar setting and that he has no legal residence

makes his problems more acute. Mr. Patrick ended that we constantly remind ourselves that we are dealing with "people" not "problems."

Many of the problems which arise within the first year are those which would not occur if people had sufficient financial resources. The Public Assistance programme of Federal and Provincial Governments are designed to help Canadians meet their problems of economic need. -- Unemployment Insurance, Family Allowance, Mother's Allowance, Old Age Security and Old Age Assistance, Social Assistance, (Relief) Blind Pensions, Disabled Persons' Pensions, etc. The special problems faced by newcomers who have not established residence is that they are not eligible under the present regulations. Mr. Patrick reported that the Canadian Welfare Council has prepared and published a policy statement entitled, "Public Assistance and the Unemployed" which warrants study at the local and provincial levels.

Special financial agreements have been made between the Federal Government and some Provincial Governments whereby hospital care and limited public assistance may be provided to non-resident immigrants under certain circumstances. This co-operative agreement has been signed by only four Provincial Governments, to date, but is under consideration in others. The Commission felt it was highly desirable that such benefits be available in all provinces but, as it is a provincial responsibility, this Commission has no authority to make formal recommendations concerning it.

As a result of the discussion two resolutions were presented and agreed upon at the final Plenary Session.

RESOLUTION

It is proposed that the Canadian Welfare Council, through its Family, Child and Public Welfare Divisions, give consideration to specific problems pertaining to immigrant welfare during the initial period of their adjustment.

RESOLUTION

As economic difficulties are particularly acute in the early months that the immigrants are in a new country, we recommend that Family Allowances be made available to new Canadians as soon as administratively possible after their arrival.

Deportation

Time did not permit a full discussion of the deportation clause in the new Act. The Deputy Minister, Mr. Fortier, explained that under Section 19 of the new Act, informal investigation of cases reported as "public charges" might be made, but that a Board of Inquiry was not mandatory. If the informal investigation indicated that the individual concerned was making a reasonable adjustment, no action would be taken. The Commission welcomed Mr. Fortier's explanation of the clause, but felt that the matter warranted a full discussion, time for which was not available.

Housing

The Commission recognized that housing is a serious problem in Canada, affecting new and old Canadians alike. For purposes of discussion the Commission divided the topic of Housing into three categories, immediate temporary housing, long-term permanent housing and, final adequate housing.

Due to the decline in immigration during the winter months and for other reasons, it has not been as difficult to provide immediate temporary housing as it was a year ago. The accommodation provided by the Department of Labour and the Department of Citizenship and Immigration has been used to a lesser degree, and the facilities have been very much improved due to the efforts of the Government Departments and some voluntary agencies.

Long-term permanent housing presents a greater problem. Rentals are high and flats or apartments difficult to find. The Commission felt that, much as we deplore the situation, it is a local problem and should be considered by local committees rather than by this Commission.

The Commission felt it was not within its terms of reference to study or discuss the general housing situation. A brief report was given of a building project undertaken by a group of Estonians (in Toronto) under provisions of the National Housing Act. Attention was drawn to the fact that generous assistance with loans under Section 9 of the Act could be made available. The advisability of encouraging ethnic housing units was questioned, but not discussed.

Employment Counselling

The problem of locating suitable permanent employment has proved to be difficult for certain specialized groups of New Canadians, notably professional men and elderly persons. The Commission felt that Employment Counselling was essential and that the National Employment Service had facilities which could be expanded to meet the total need. The majority of the Commission felt that private agencies should not attempt employment placement. A minority did not share this opinion.

III. Needs in the Field of Formal Training

The desirability and necessity for New Canadians to learn English or French and to become familiar with the rudiments of Canadian History and Geography was assumed in the discussion. In fact, a question was raised as to whether or not it would be advisable to make such classes compulsory. The Commission was reminded that Education is a Provincial responsibility. The working paper "Language and Citizenship Training for Newcomers" by Mr. Davidovich covered the Organization in Ontario and the Content of the courses. The Federal Government's contribution to the special classes for New Canadians is in the provision of basic textbooks. It was felt that in addition to the basic material now available there is a need for more advanced texts to cover the second and third year.

In considering the adequacy of the present formal language and Citizenship classes, the Commission felt that these basic classes were very effective and that they should be available throughout the year. The following resolution was presented and agreed upon by the Plenary Session.

RESOLUTION

Since under the new agreements with the provinces the Federal Government is now giving financial aid in connection with provincial programmes of education of newcomers, we recommend that the Federal Government take up the matter of extending these education classes to cover the summer months.

There are needs in the field of education over and above the formal classes referred to above. These include free classes for housewives at a time more convenient to them than the evening classes. One community has worked out a co-operative plan whereby the Board of Education provides free classes from 9:30-11 A.M., one day a week, and a voluntary organization provides day care for children while their mothers are at class. This one example serves to illustrate the role of voluntary organizations in filling the gaps until an adequate governmental programme can be developed.

Another need is to provide opportunities where New Canadians may practise the language they are learning. Such "Conversational Groups" with established Canadians of various cultures might unconsciously develop into a media for the subtle "integration process" in which mutual understanding and appreciation is developed.

A need for trade training has been demonstrated and programmes have been devised to meet the need. Here, voluntary organizations have been of great assistance.

IV. Training For Citizenship

What is Citizenship?

Mr. Alan Klein, author of the special paper "Factors in the Integration of Groups" gave a brief resume of his paper as a basis for discussion. Before considering "training" of newcomers for Citizenship it was necessary to consider the question "What do we expect of citizens in Canada -- in a Democratic country?" Mr. Klein believes the most important things are essentially simple concepts, for example, "How do people live together?" Democracy is a corporate society for the welfare of everyone, in which all work for the total group. It implies commitment to a common goal, in which everyone helps the total group to reach the overall goal. People learn how to live together by experience. It is not enough to know about our way of life, for the knowledge alone provides no guarantee that one either believes it to be a good system, that one understands it, or that one will do something about it. Acceptance of the goal (that is, personal responsibility for effective membership in society) and

an opportunity to participate and carry out responsibility are the essentials of Citizenship in Democracy. Mr. Klein says, "In my view 'social sense' is an integral part of democracy and, therefore, teaching democratic values becomes a most important objective in all discussions of Citizenship. Citizenship is social responsibility. Citizenship is the educated heart!" Citizenship in a democracy is based upon such objectives as:

1. Respect for the dignity and rights of individuals; deference to personal conviction of others; liberal social attitudes;
2. Education for representative and responsible self-government; personal responsibility for social and political affairs;
3. All persons sharing in the rights, benefits, and responsibilities of government, community life, and of an equitable social order;
4. To balance individual freedom and social responsibility;
5. Interest and participation in democratic methods, institutions and practices and thereby working toward public benefit and the welfare of all.

The Commission agreed that it was inadvisable to attempt a formal definition of Citizenship, or to propose a "Citizens' Creed." Citizenship is an ideal, not static, but mobile and alive.

How do we help Newcomers become Citizens?

Participation is the keynote of the development and practice of Citizenship. To help newcomers, then, we must provide a situation whereby we can all work together. In order to contribute or belong to a group a person must get satisfaction from it. If he is to become involved, he must have a sense of belonging; he must be accepted by the group. The group must bring the individual into it. Acceptance is the key factor in identification with a group. This does not imply that other, different, interests or values will be dropped. The first step in identification is the recognition of similarities. Mr. Klein says it is not necessary to point out "differences" which are all too apparent, but that we should start with similarities, with attitudes or customs which are familiar. He suggested that we use Community Centres, Church Groups, Service Groups, as a starting point but, by whatever means, we should try to get newcomers involved and participating in some group in which they could enjoy membership with the knowledge of their acceptance by the group.

It was pointed out that many people of European background have had no experience whatever in responsible group membership. Attendance at church services was for some people the only group experience and which no responsibility -- other than being present -- was involved. It was agreed

that church groups, cultural groups and services for children would provide initially, the most fertile area in the development of group participation.

In some of the larger cities there are ethnic groups which provide another natural starting point in the development of group participation. The successful experience, notably in Montreal, of participation in these groups prompted the Commission to make the following recommendation which was accepted by the Plenary Session.

RESOLUTION

Whereas various voluntary organizations, ethnic and other have in the past done very valuable work in the integration of newcomers into the Canadian way of life, and whereas this Commission is of the opinion that one of the most successful ways of approach to the problem of citizenship building and the development of leadership in the democratic way is through these organizations and recognizing that they provide the most direct and natural access to the newcomer, this Conference recommends to the Canadian Citizenship Branch that this type of co-operation work be encouraged and extended. The Conference further recommends that as far as possible all voluntary organizations, ethnic and others, provide means through groups or committees to which representative newcomers are invited in order that they be afforded ample opportunity to contribute to discussions on Canadian citizenship and participate in the evolution of the Canadian democratic way of life.

Assistance from the Citizenship Branch

The final item on the Commission Agenda, "What help do we need from the Citizenship Branch?" was almost a rhetorical question. The Commission was unanimous in its expression of appreciation of the work of the Citizenship Branch, and its desire that the liaison officers be kept to the present strength and augmented. This expression of appreciation took the form of a motion which was passed on to the Steering Committee and incorporated into a motion of appreciation from the total seminar.

The Commission wished to pay particular tribute to the four regional liaison officers. Mr. Deschamps, Mr. Sharp, Mr. Thompson and Dr. Black, who are promoting the development of Citizenship in the local communities in a real and valuable way.

Mrs. Robert McQueen - Chairman

Mrs. Stuart Jaffary - Rapporteur

REPORT OF COMMISSION II - "PROGRAMMES AND MATERIALS"

In its first session the group amended the suggested Agenda to include discussion of programmes and materials needed in working with Canadians in relation to their attitudes to immigration and immigrants.

This change reflected the major concern of the group which came back again and again to laying stress on the need to create a suitable climate in Canada for the reception and acceptance of immigrants.

It was stated that there was need for a full story of Immigration in Canada for the last five years; the story of the 800,000 immigrants who have arrived should be told. Hostility to immigrants and immigration in Canada is frequently based on fear of loss of economic security on the part of Canadians. The facts suggest that immigrants create opportunities for employment and enrich the economy of the country. These facts should be known.

It was further agreed that there were emotional as well as economic factors involved in the attitudes toward immigrants and that in preparation of materials a scientific approach which would involve study of emotional as well as economic factors should be utilized. Material helping Canadians to understand the cultures out of which the immigrants have come was also requested.

In discussing programmes for the task of creating a favourable climate, it was agreed that material should be provided for special programmes for organizations but that the value of integrating such material into the ongoing, regular programmes of existing organizations should not be overlooked.

Although the significance of reaching the "Captive Audience" in the schools was discussed, it was agreed by the Commission that the immediacy of the present problem, and the influence of the home on the attitudes of the children supported the need to put emphasis on interpretation at the adult level.

The following suggestions were made regarding materials and programmes needed in working with Canadians in relation to their attitudes to immigration and immigrants:

1. The preparation of a set of displays giving facts about the immigrants who have arrived in the past five years.
2. A cartoon and mat service for house organ of organizations.
3. Printed pamphlets with facts about the immigrants who have arrived in the past five years.
4. Films - encouraging special showings sponsored by voluntary groups but held in the regular movie houses.

5. Use of Radio - possibility of an improved type of soap opera script.

In discussion of the question of influencing attitudes of immigrants to Canada, the first suggestion made was that immigrants should be provided with a statement on Canadian institutions and their place in our society - e.g., labour unions, the Church, etc., and that this statement should be prepared in a variety of languages.

Col. Fortier described the situation at the ports, outlining and stressing the need for speed in getting immigrants from the ships to the next step in reaching their destination.

Miss Horne outlined the interpretive material now available abroad including the film "Canadian Notebook", the booklets "Canada from Sea to Sea", "Farming in Canada", "Canada 1951 and 1952", the descriptive Atlas, and mentioned that newspapers and other booklets and pamphlets were distributed on a selective basis.

Attention was drawn to the new map of Canada with information of importance to newcomers (in six languages). It was reported that this was to be given to new arrivals at the ports of entry.

The need was expressed for scientific research into the habits of immigrants relative to reading material before and during passage and on arrival. It was agreed that differences in background would affect the readiness of people to read material prior to arrival in Canada and that the greatest need for interpretation comes at the time of arrival at the final destination. The adjustment stage, and especially following procurement of housing and work, was cited as the most fruitful in terms of readiness for interpretive material. The importance of using the foreign language press was noted and mention made of the work of the "Canadian Scene" and of the material supplied to the foreign language press by the Citizenship Branch.

The importance of utilizing the co-ordinating councils set up to work with and for newcomers was mentioned and it was noted that some labour groups were unaware of the existence of the Councils.

A suggestion was made that labour-management committees might be set up within certain large industries to plan for dissemination of information. A plan might be formulated for the showing of films, etc., during rest periods and lunch hours for example.

Although programmes and materials relative to formal teaching of English and French were not considered to be within the frame of reference of this Commission, there was some sharing of information on this point. This led into a discussion of the special problems of mothers and the need for an individual as well as a group approach in meeting the need for language instruction for this group. The role of voluntary organizations was stressed in this connection, Home and School, Women's Institutes, Post Mistresses. Churches were specifically mentioned.

The relative role of government and voluntary organizations in the provision of programmes and materials was raised as part of the agenda but also by one Commission member who challenged the statement in the working paper that -

"Since citizenship means the voluntary acceptance of responsibility, citizenship education is essentially the function of voluntary organizations. (This refers to informal work)". (See page 95)

It was pointed out that this was a basic principle of adult education. Someone said that the Federal Government had a responsibility to give leadership, and after much discussion this was further defined as leadership in facilitating programmes in research, in financing, and in establishing a consultative position with the local authorities involved, both public and private. It was agreed that leadership should be given through films, radio, printed material, and through the liaison officers.

In this connection the Commission reviewed the statement of organization and function of the Citizenship Branch, and suggested the addition of the words "and encourage" to the statement of the General Aims of the Branch, the statement to read "to assist and encourage", etc., etc.

The discussion as to the type of material which could be produced by the government other than basic factual material brought out differences of opinion on this point, with the emphasis being placed on the responsibility of the voluntary agencies in this area. This led to the formulation of the following resolutions:-

1. "The Commission requests the Plenary Session to request the Canadian Citizenship Branch of the Department of Citizenship and Immigration to consider giving "grants" to organizations for use in the work in the promotion of Citizenship Education."
2. The following resolution is submitted to the Steering Committee for possible inclusion within a recommendation from other Commissions:-

"It is recommended that the Citizenship Branch provide an information centre for the provision of materials for the use of voluntary agencies engaged in Citizenship Education."

Summary:

The real value of the work of Commission II on materials and programmes is evident, not in formal resolutions, but in the expressed opinion appearing in discussion that the national task awaiting attention in Citizenship education lies in the creation of a suitable climate of opinion among "old Canadians" regarding Immigrants and Immigration, no less than in the provision of adequate information and materials to new Canadians.

Prof. A.S.R. Tweedie - Chairman
Miss Agnes Roy - Rapporteur

REPORT OF COMMISSION III — "RESEARCH"

While it was not the purpose of this Commission to go into all the aspects of research pertaining to human behaviour and human relationships, it was noted that the research worker should never lose sight of the fact that research in the field of citizenship and integration is only one aspect of human behaviour. Hence, although the Department of Citizenship and Immigration must necessarily concern itself mainly with research that will assist its own particular problems, it must also encourage the more basic research that is essential to the fullest understanding of the problems involved.

Three kinds of research were therefore defined by the Commission pertinent to planning either short-term or long-term programmes of action:

- (a) basic or theoretical research as a basis for all subsequent research;
- (b) exploratory research which leads to the definition of problems;
- (c) experimental research whose function is to test action programmes.

The Commission soon found that it would be impossible to adequately cover all aspects of this extensive subject. It therefore confined its deliberations to three main topics: an appraisal of the research already done; the main problems in undertaking and producing research in Canada; and the role of different kinds of agencies in research.

Existing research, including research in process

Commission III began its deliberations by summarizing the research that has been done in Canada and elsewhere pertaining to citizenship and integration. In this they were greatly assisted by a working paper prepared for discussion by Professor Jean-Charles Falardeau. Additional information was provided by members of the Commission. From this exchange of information it became obvious that between them, members of the Commission held both a comprehensive view of research and of the problems of integration. For, any study of the integration of the newcomer to Canada was seen to be useless unless it was seen in the wider picture of the whole society.

The research that has been done, and is in progress included such topics as: the integration of Indians and Eskimos; the reactions between Anglo-Canadians and French-Canadians as factors affecting integration; the reaction of older Canadians to newcomers; the reaction of newcomers to older Canadians as factors of integration; the problem of multi-cultural reactions to immigrants and to their acceptance; conversely, the problem of immigrant integration to a multi-cultural community; the reaction of Canadian-born ethnic groups still not completely integrated; the attitudes

of second-generation to first generation immigrants as factors in integration; ethnic attitudes by specific groups; the attitudes of specific institutions to ethnic groups; contributions of newcomers to the life and culture of Canada as factors in their integration; the past education of the immigrant as a factor in integration; the stereotype of ideas about Canada held by the immigrant as a factor in their accommodation; the operation of agencies with regard to ethnic groups in relation to social policy as a whole.

The general conclusions of this section were that although considerable interest is being centred in research on different aspects of the integration of the new Canadian, the amount being done is far from adequate. Moreover, it is being done by individual agencies and individual researchers, and is therefore scattered and fragmentary in nature. On the whole there is very little co-ordination of research which specifically relates to the problems of integration. The research available and in progress is therefore quite inadequate to assist in a full understanding of the problems involved.

The main problems in undertaking and producing research in Canada

The Commission then proceeded to identify problems of research in Canada. Some of these arise out of the research being done, some are due to inadequate trained personnel, some arise out of the relationship of the different agencies involved in research. A number of such problems were enumerated, and discussion centred on the following:

- (a) The need for an available pool of information of past and current research

The Commission recommended that an inventory of past and current research should be drawn up so as to facilitate the work of those engaged in research, and in order to prevent overlapping of effort. In order to accomplish this purpose they recommended that a committee be formed consisting of Col. Fortier, Dr. J.W. Watson, Mr. J. Robbins, Dr. C. Hendry and Prof. J.-C. Falardeau to discuss the possibility of setting up an annual Social Research Register. This Register would be an inventory of all pertinent research in Canada. The committee should explore the possibility of financial backing for such a Register with the Social Science Research Council. If such a request does not lie within the jurisdiction of the Social Science Research Council, then, pending the setting up of a Canada Council (see Resolution 3), the Department of Citizenship and Immigration should recommend that this project should be undertaken by the Research Panel outlined in Resolution 2.

Out of this discussion two resolutions were drawn up:

1. Resolution re D.B.S. Analyses

Preamble

The Commission on Research of the National Seminar

on Citizenship, convened under the auspices of the Department of Citizenship and Immigration from May 4-6, 1953, believes that the Dominion Bureau of Statistics has collected, in the course of the 1951 Census and the Labour Force Survey particularly, statistical data of considerable significance for those engaged in research in citizenship and immigration.

Resolution: Therefore be it resolved

- (1) That the D.B.S. be requested to consider the advisability of undertaking a thorough analysis and publication of the Census and other data relevant for research work in these and related fields: and
- (2) That the research workers in these areas should advise the D.B.S. of their interest in and requirements for the statistical information and analysis available from the Bureau.

Resolution II

Research in citizenship and immigration requires deliberate planning for four reasons:

- (1) to delineate the problems
- (2) to determine priorities
- (3) to ensure the most effective use of the limited personnel available, and
- (4) to ensure that adequate funds are available.

Government departments and other agencies concerned with the development of policy and evaluation of programmes require theoretical, exploratory, experimental research: some of this they can do themselves. Some they will attempt to secure by engaging specialized research personnel (1) by direct negotiation with the researcher involved, or (2) by contract with a university or other research organization, or (3) by grants -- leaving the individual or institution full freedom on the research itself and publication of the results.
Be it therefore resolved that

The Department of Citizenship and Immigration, after appropriate consultations, should create an adequate and representative Research Panel or Advisory Committee to:

- (1) draw up a list of problems and recommend priorities,

- (2) recommend which kind of arrangement for research seems most appropriate in each case, and
 - (3) recommend terms of reference calculated to ensure a balance between the scientific independence and the social responsibility of the research worker.
- (b) The following topics were pointed out as problems, but there was not enough time to give them adequate attention: the need for the co-ordination of small pieces of research already done, and being done; the need for more long-term planning of research in view of long-term problems; the need to set up experimental research, so that policies undertaken for new Canadians could be tested and a more reliable understanding of the efficacy of certain policies could be achieved; the need for more basic research on the more fundamental nature of integration and group relations; the need for more and better trained research workers to supplement both the basic research of universities and the practical research of voluntary organizations; the need for more support for the publication of findings; the need for research into integrating the immigrants into the whole community, and for studying the social integration within communities as a whole.

The role of agencies in research

The third main topic discussed by Commission III was the function of different agencies in relation to research.

(a) Foundations

It has been the usual policy of foundations to support research through the universities or through professional associations and research councils. Since their present help is insufficient, and since Canada is dependent mainly on aid from the United States, the meeting felt that the Government should be urged to proceed with the establishment of the Canada Council outlined in the Massey Report, as an aid to research.

A resolution on this was presented to the Conference.

Resolution III

Preamble

In view of the great dearth of research in the area of human resources and human relationships in Canada, and in view of the preoccupation of the National Research Council with physical resources, and in view of the urgency of the problems we face in these areas.

Resolution:

Be it therefore resolved that the Government set up the Canada Council recommended by the Massey Commission, one of the main concerns of which should be to aid research in the field of social sciences, specifically such problem areas as are important to Immigration and Citizenship.

On the specific discussion of the role of foundations in research there were thought to be two main problems: (a) the need for a means of acquainting prospective scholars and students of the work and financial grants of foundations so that they might make best use of their potential assistance, and (b) the need of some means of informing these foundations of particular problems in Canada that need assistance.

(b) Voluntary Organizations

Voluntary organizations were thought to be able to play important roles in research for the following reasons: (a) because of their ability to tap financial sources not usually available to the government or universities; (b) because of their ability to investigate research areas not usually open to government or of interest to universities; (c) because of their ability to exert pressure on the government or the universities to undertake certain types of research which they considered to be important; (d) because in some instances they are closer to the problems of new Canadians than either the government or the university, and so may be able to point out areas in need of study which are not known to government officials or independent researchers; and (e) because they are sometimes able to test methods and translate technical research so that it is more appropriate for action programmes.

However, the role of voluntary organizations in research is limited by the fact that they are seldom equipped with an adequate or well trained research staff and, therefore, they can only play a supplementary role to universities and government in this field.

One danger that was noted by the Commission was that as laymen are becoming more convinced of, and aware of, the importance of research, some form of protecting the public from possible "quack" research experts should be evolved so that proper standards of research can be maintained.

(c) Government

It was realized that the need of Government for research was growing rapidly. Government policy and administration both face and raise many problems. Some of these may be

long-term problems which can be investigated in collaboration with the universities in a basic way. Others may be immediate issues where the Government itself or consultants called in on the task must seek to find immediate, though limited, answers.

It was felt that Government would probably avoid theoretical research, although it might aid such research and would benefit by it. However, Government was shown to engage in exploratory research, to define the precise nature of its problems, and in experimental research with a view to determining a course of action.

Government is in a position to do research on a wider scale than any university and so to apply methods on a nation-wide basis; it can help by conducting surveys, along lines already tested by the universities; through these surveys and through its ability to compile data from many sources, it can supply basic material for research in the universities and other institutions; it faces the problems posed by the people, whose instrument it is, and is therefore able, in turn, to pose the questions for research that seem of greatest concern. Although to pose such questions may limit basic research, nevertheless it guides research along socially useful lines.

(d) Government and University

In discussing the respective roles of Government and University in research it was felt that, although both wished to acquire and further knowledge about social issues, there was a difference in approach. Government was bound to further research that was socially responsible, even if not of direct, immediate use; Universities, on the other hand, were obliged to engage in research for more basic purposes. To fulfil such purposes university researchers should be as free as possible both in deciding their approach and in publishing their results.

This brought up the problem of the freedom of information in general, and the freedom of the individual and independent researcher in particular -- in relation to the needs of the Government for information. The discussion was based on Part 2 of Professor Falardeau's paper.

The interest of the Government in this connection was thought to be the need to aid research that could assist them in their administrative duties and the need to make full use of all available research in planning programmes for action. As governmental responsibility is limited in research, if by nothing else, by the fact that it must face up to the problems presented to government departments in their own field, it was

agreed that any research undertaken by the Government should relate to departmental policy.

In the past, governmental interest in research has taken two main forms. The first has been the setting up of a research division of its own. The second has been in the form of giving grants to certain organizations or individuals to do research in which they are interested. This latter type of assistance to research has sometimes taken the form of contractual research. This last method, in the opinion of the Commission, may involve danger to the freedom of research. For it could involve the unwillingness of the governmental departments to publish conclusions which might be critical of, or detrimental to, their own or related departments.

It was agreed that the utmost caution must be used to prevent any curtailment of the freedom of the researcher, and that any contract entered into by the Government should be very thoroughly canvassed by both sides before the proposition is accepted. On the whole it was felt that control of research by a non-political body was the best guarantee of freedom of information.

Other points that were discussed were (a) the problem of the Government and voluntary organizations interesting universities in areas of research pertinent to their needs; (b) the problem of dispersing research findings involving implications for several departments, to these departments. This difficulty might be eliminated, and a great deal of overlapping avoided by the establishment of a central government research centre; (d) the problem of making use of research from other countries, with similar problems of integration.

Dr. J.W. Watson - Chairman

Dr. Aileen Ross - Rapporteur

REPORT OF COMMISSION IV -- "DEMOCRATIC LEADERSHIP"

Terms of Reference

The scope of the Commission's task was stated in the Programme outline as follows:

"The concept of leadership in a democracy is to be discussed in an introductory paper. The Commission will consider the existing facilities whereby individuals are given leadership training to enable them to carry out their responsibilities in voluntary organizations, and the need for additional facilities which would permit and facilitate the discussion of common problems and exchange experience and ideas."

Definition of Terms

The Commission spent its first session framing its agenda. It then proceeded to a round-table discussion in which each participant told about problems in the area of leadership. It was quickly evident that all organizations need more and better leaders, and that the Commission's task therefore was a very real one.

At the Conference plenary sessions, the discussions on citizenship suggested in broad terms the meaning of 'democratic' and 'leadership'. The Commission, however, accepted as its own working definitions the following:

'democratic' - creative participation in the vital processes of the nation, in the political, social, economic, educational and professional spheres of activity and in voluntary organizations; the desire and ability to think and act in terms of the whole (community) rather than the part (agency, region, class, etc.).

'leadership' - an awareness of self as citizen, a consciousness of things to be done, and the desire, the ability and the training to do them.

Knowledge and Skills

With respect to knowledge and skills required for effective leadership, there was general agreement with Dr. J.R. Kidd's statement in the Working Paper, but the Commission emphasized that the leader must have conviction about the significance of his work as part of a worthwhile whole.

Leadership Training Facilities

The Commission discussed where the responsibility for leadership training should reside, and recommended the following:

"Whereas a wide programme of training activities for leadership

now exists, sponsored separately and jointly by many organizations, and in connection with academic institutions, this seminar considers it undesirable to establish a super-structure to promote leadership training.

"The fundamental point is that initiative for leadership training should remain and be encouraged at the local level rather than the national, with individual national organizations rather than with co-ordinating organizations.

"Where need for training has been expressed, and seems to require co-ordinated discussion and/or action, this latter may be initiated (1) by any of our own organizations (2) by currently existing co-ordinating groups, e.g. CAAE, C.C.C., J.P.C., etc. (3) by relevant government departments."

- Adopted by the Plenary Session

The Commission was asked to review existing facilities for leadership training and to indicate where additional services are needed. This field is so extensive that it was not possible to deal with it thoroughly in two days. However, the points following are a summary of the discussion:

(a) Formal

These facilities exist chiefly as part of the curriculum of universities and their Extension departments, and of the Public, High and Normal Schools. Both the meaning of citizenship and the skills for leadership are taught. The Commission recommended the extension of these facilities, and the introduction of less formal small group discussion techniques, particularly among High School students.

(b) Informal

This category includes chiefly the work of voluntary organizations. Here the Commission felt that opportunities for leadership training should be substantially increased at all levels. It should also be recognized that the methods and types of programmes may often differ as between young people's and adult work.

There is at all levels great benefit to be derived from the cross-fertilization of inter-group activities, but the key to the effectiveness of all informal leadership training is individual participation. "The aim is always to draw people in and then draw them out". The real test of leadership training is whether the trainee becomes a more effective worker at the local level.

The Commission considered conferences, assemblies and seminars to be an excellent setting for leadership training.

Some seminars will be in fact workshops providing the basic training and skills required by leaders. Other conferences, while not neglecting the practical, will be chiefly interested in more theoretical topics such as the philosophy of citizenship, the meaning of citizenship for youth, Canada's part in international activities, and so on.

From time to time smaller intensive seminars, made up of highly trained participants, should be held on both the theoretical and practical problem-areas in leadership training today.

One of the most important results of such gatherings is the inter-personal experience, as for example, between French and English-speaking; among business, university, farm and labour; inter-regional conference.

(c) Finances

Additional funds are urgently needed, both for individual organizations and for inter-group activity. The present programme is being hampered and new developments prevented by the lack of, in most cases, quite small amounts of money. The Commission made a recommendation on this point as follows:

"With respect to funds necessary to extend the work of our voluntary organizations, and recognizing that funds must continue to come as well from provincial government and private sources, we propose the following:

"That in view of the obvious need for the development of informed democratic leadership and the stimulation of participant citizenship - among New and Old Canadians alike - it is urged that the government establish at as early a date as possible the Canada Council for the Encouragement of the Arts, Letters, Humanities and Social Sciences, which was recommended by the Massey Commission in order that assistance may be given to voluntary agencies which are concerned with the development of democratic leadership and active citizenship."

- Adopted by the Plenary Session

The Commission discussed at great length the possibility of inexpensive transportation for delegates to conferences, and cheap rates generally for young people travelling in this country. The assumption was that one of the best aids to citizenship and leadership training would be greater familiarity with Canada as a whole. The Commission recommended unanimously that an attempt be made to secure reduction of transportation rates. However, the Steering Committee felt both that the principle involved of 'subsidized transportation' and any practical plan of implementation if desirable were not clear enough for a decision by the Plenary Session.

(d) Resources and Programme Materials

This subject, referred by Commission II, could not be dealt with adequately. Brief statements were made by staff members of the Citizenship Branch, the C.C.C. and the CAAE. These organizations and the voluntary organizations have materials available concerning citizenship generally and leadership training in particular. On this point it was felt that the Citizenship Branch had a responsibility, and the following recommendation was made:

"The Seminar appreciates the supply of informative materials being made available by the Department of Citizenship and Immigration and recommends that additional funds should be made available to provide further needed materials for the development of leadership in the field of Citizenship, and that the distribution services of the Department at Ottawa through the regional officers be augmented and also that increased use be made of the distribution network developed by the CAAE and other adult education groups."

- Adopted by the Plenary Session

Leadership in International Relationships

Canada's position vis-a-vis international affairs, both generally and with respect to the United Nations and its agencies, the Colombo Plan, etc., provides a challenge and opportunity related to citizenship and leadership.

The development of national leadership can often best be done in the light of international relationships. For instance, the international affiliations of our voluntary organizations provide opportunities for experiences abroad as well as do visits to Canada by internationally trained personnel. These give stimulus, breadth and depth to leadership training.

World travel and participation in international events should be encouraged and increased. It is particularly important that young people should have this experience in their formative years. Especially for students, whose professional training may equip them for service abroad, is such experience of major importance.

Present efforts to encourage Canadians to be aware and informed internationally should be continued, intensified and supplemented by all groups concerned. More use could be made of personnel returning from work abroad.

The presence of large numbers of immigrants and considerable numbers of overseas students provides opportunities for this emphasis in leadership training. It is noted as well that we have a responsibility to overseas students studying here to make their stay as helpful and creative as possible.

There is difficulty, when Canadians have been invited to serve abroad,

to secure leave-of-absence from their employment to have them go, and to place them again when they return. The following resolution was proposed:

"Because of the interest internationally in Canadian governmental, educational, industrial, welfare and social institutions and services, and because of the contributions experienced Canadians can make to democratic institutions in under-developed countries and to the benefit of our own citizens on their return, therefore it is recommended that members of this conference draw to the attention of government, industry, education and other community leaders the desirability of being willing to make available the personnel needed."

- Adopted by the Plenary Session

The Role of the Citizenship Branch

Suggestions for action on the part of the Citizenship Branch and other government departments are contained in several of the above sections in this Commission Report.

Two other matters involving government participation were discussed
(1) The need for additional and adequate conference facilities. The Commission proposed the following resolution:

"For the facilitation of the work of our voluntary organizations for joint conferences and assemblies from time to time, for the use of international as well as national assemblies, and because adequate facilities properly designed and equipped are lacking in the capital. We therefore urge the federal government to provide or stimulate the provision of, in or near the national capital, an adequate conference center and facilities."

The Commission clarified the resolution by stating such a centre would not be for promotional purposes on the part of government. It would not have authority or staff to initiate programmes; it would not have a life of its own apart from the use made of it by organizations; it would not have an institute function.

Further, when the question of over-centralization at Ottawa was raised, the Commission stated: "This is not to imply that all conferences should or would be held in Ottawa. The Commission affirms the necessity of moving conferences around in this vast country. Many facilities are already available at Universities and other centres. Other such facilities might be provided locally and regionally with separate or joint assistance by governments."

The resolution was placed before the Plenary Session, but this body could not settle the questions arising, and the resolution was withdrawn. It was agreed, however, that the Citizenship Branch be asked to survey the existing facilities available for conferences throughout the country. (2) The Commission expressed its appreciation of the contribution being made by

the Liaison Officers of the Branch. The following resolution was proposed:

"Whereas it is agreed that the work of the Liaison Officers of the Citizenship Branch has been of tremendous value in assisting organizations; be it recommended that this service on the part of the Branch be extended, both in its present form, and in the promotion of demonstrations, and pilot and special projects in the field of citizenship."

- Adopted by the Plenary Session

Respectfully submitted on behalf of Commission IV

Dr. John K. Friesen - Chairman

Rev. E.M. Nichols - Rapporteur

REPORT OF CO-ORDINATING SESSION

Monday Evening, May 4th.

Early in this session, there was discussion regarding the use of time in this short National Seminar. The Seminar should select promptly those topics which are important enough to be given priority.

The question of the participation of the newcomer in community activity was cited as one which is basic enough to give focus to all discussions. It is through such participation that the newcomer gains experience in the common life of the Canadian people as a whole. Commission I will be mainly responsible for consideration of this question.

This Seminar, however, is not confining its thinking to integration of newcomers but is considering citizenship in broader terms.

But a broad consideration of citizenship poses some difficult questions in today's world. We seek for general agreement regarding the aims and purposes of citizenship, but the very terms we use are ill-defined. How can there be "assimilation" or even a feeling of being at home in this country without fashioning a "melting pot".

It is not necessarily true that education for citizenship has a broadening and enriching effect upon persons exposed to the education. The concept of democracy, for example, may undergo changes with the passage of years and these changes may narrow the concept rather than otherwise. Education for citizenship based upon relatively narrow concepts may be dangerous by reason of its restrictions.

The ideas which went into the planning for this Seminar were outlined. Participants in this Seminar are free to approach problems in any way they prefer. It could be foreseen that the Seminar could not discuss the newcomers to Canada without discussing the citizens of Canada. Can Canadians, new and long-established, achieve a sense of common goals?

Integration does not proceed in a vacuum. It can proceed only with the support of insights and understanding on the part of native-born Canadians.

It was suggested that there be an adhoc committee to work out some basic definitions for the Seminar.

As to ways of approaching the problems, there are theoretical approaches, and on the other hand, there is the approach through study of existing problems and of the ways those problems are being faced by organizations so that the total pattern of service can be disclosed. The second approach is being followed by the Commissions as they address themselves to the activities of voluntary agencies working with the government to solve both simple and complex problems.

Yet there is danger in spending too much time on detail rather than

on broader questions such as citizen participation in the life of this country.

Discussion of Commission reports to this session took place at several points.

The Daily Press has a part to play in the provision of programmes and materials. Commission II in its first session had mainly considered mass media such as radio, movies and T.V. However, it was recognized that the Press would welcome the clause to publish information which is suitable in content for this medium. An example of newspaper co-operation in Vancouver was described. The opportunities offered by the "foreign-language Press" were also mentioned.

Certain statements in the reports of two Commissions were challenged.

One of these was the statement of Commission II that hostility to newcomers is especially apparent in labour and farm groups presumably because of the threat of competition. The validity of this statement, originating in the Bureau of Public Opinion Poll, should be checked. Diversities of opinion within any groups should also be borne in mind, as well as the frequent contradiction between the official group opinion and the unofficial opinions of group members. Examples were given of efforts now being made in both labour and farm groups to increase the native-born Canadian's understanding of the newcomer and vice versa.

The statement from Commission IV that veterans assumed relatively little responsibility for leadership was also challenged by an explanation of the situation in which veterans found themselves immediately following their return home and by an example from the C.C.C. of their recent participation in public affairs.

At the end of the discussion the Seminar was reminded that integration is no use unless Canada is a country that's worth integrating into. The native-born Canadian and the new Canadian alike are affected by Canada's concern for and provision for housing, health, university education and the use of our resources and products.

The newcomer is coming into a dynamic situation. What is to be the character of this nation?

REPORT OF CO-ORDINATING SESSION

Tuesday Evening, May 5th

- See:- (a) The Draft Outline for discussion at this Session (below)
(b) Professor Klein's paper, "Factors in the Integration of Groups".

* * * * *

What constitutes good citizenship so far as Canada is concerned? This is a burning question because Canada is in search of its own identity. It was a pre-fabricated country, the result of round-table discussion. We need a frame of reference for Canadian citizenship.

The meeting sought for this frame of reference in the following terms:

Good citizenship in this country calls for an effort to achieve a common understanding of what we mean by Canadian citizenship and of the ideals and ideas we hold in unity across Canada.

At the same time, a good citizen recognizes the value of diversity in the ways people express or demonstrate their sense of citizenship. We do not want to be deprived of diversity. Too great a degree of integration and adjustment would produce a colourless citizenry, wanting in character. It might even be dangerously allied to authoritarianism.

A good citizen loves this country, works for it, thinks for it, and preserves its spiritual foundations.

Do we find one common bond of citizenship in acceptance of the fact that honest criticism is an unalienable right? (See D4 in Draft Outline). One speaker thought it was begging the question to insert the word "honest" here.

Loyalty, for Canadians, should be related to a clear comprehension of the agreements and understandings upon which this country was founded, including the commitments made to French-speaking Canadians.

Loyalty to Canada is enriched by loyalty to one's own section of Canada and to the Commonwealth and the world.

A general definition may be as near as we can come to a statement of a concept of citizenship. Father Levesque was quoted as defining citizenship as the disposition in our hearts to respect, defend and increase the common good.

Regarding the integration of the new citizen, the following was stated by way of definition:- The word "integration" came to be used as a more acceptable term than "assimilation". "Integration" refers to the "whole" (Oxford Dictionary - to integrate: to combine parts into a whole).

The following principles regarding integration were stated:

The character of the Canadian community is what matters. Integration into the wrong kind of society is a disaster.

Our maturity as a people is being tested by our ability to welcome the newcomer as a ferment in the community.

Integration has something to do with feeling at home. It is desirable, for everybody's sake, that newcomers be happy. They have a better chance for happiness if they understand their new community. It may not be necessary to do exactly as the Romans do, but it helps a person to enjoy himself in Rome if he knows how the Romans are living.

The depth of one's sense of belonging is a measure of the degree of integration.

With regard to length of time in Canada, two viewpoints were:

(a) The Canadian whose people have been here for five generations may be considered not entirely integrated by one whose people came here a dozen generations ago. In the sense that one is in the process of becoming a Canadian, the term "integration" is fitting.

(b) Considerations of how long one's people have been in Canada are futile. If on one side of the house one's people have been here ten generations and on the other side for five generations, one does not have a sense of imbalance as being more Canadian on one side than the other.

As the process of integration of newcomers goes on, there should be a concurrent disintegration of a number of stereotypes in the habits and attitudes of native-born Canadians. This view, or possibly the supporting illustrations, was challenged with the idea that we need to understand the characteristics of this country which are those of an orderly society with an appreciation of intelligent discharging of responsibility.

Some practical aspects of integration were brought out as follows:

We deceive ourselves if we regard the present immigration movement as an exercise in idealism. The immigration scheme was designed to solve our economic problems. The newcomer is a person neither better nor worse than other Canadians. There would be little wisdom in a kind of preferential treatment. In response to this statement, it was said that the kind of treatment which is appropriate to the situation of the newcomer may look like preferential treatment on the surface. Special care may be an actual necessity in a temporary period prior to the point at which the newcomer is able to assume full responsibility in his new community.

Some newcomers face serious problems of insufficient funds, lack of accommodation or lack of jobs. Such persons cannot feel themselves part of the community. There is grave danger that frustration and hostility may develop, as in the depression years, unless these problems are tackled in a practical way.

Some hazards of a more philosophic nature in connection with integration were stated as follows:

English-speaking Canadians should exercise caution regarding the term "integration", for it may be used in an invidious way related to the numerical majority of the English-speaking group.

A strong desire for the integration of new citizens may take on a quality of implacability. Or it may be used to disguise a conscious or unconscious prejudice against certain groups.

There is a tendency to want to fit people neatly into one's own idea of what Canada is or what one thinks Canada ought to be.

There is a tendency to think of the newcomer as a child, perhaps because of a language difficulty or a need for help. This is an unreal view of a mature person who may have been nurtured in a rich culture and may have come through exceptional experiences.

The following were general and concluding statements:

The newcomer has been the subject of intellectual discussion so long that he may become an abstraction. Native-born Canadians should try to see this country through the eyes of newcomers. The newcomer may think and speak of "the natives". He may be expecting to take over the management of community affairs which is a natural attitude for new arrivals in relation to "natives". Unquestionably, this country and all the people in it, is being changed by the addition of half a million new citizens. There is a natural tendency to panic when social change is impending. Actually the present dynamic state of affairs should be regarded as a great opportunity.

Canadians are going to have to pay for our own integrity as a country. Such integrity is seriously threatened by reason of influences emanating from America. Canadians will have to pay more for T.V., for books, for financing our own organizations instead of soliciting support from American sources.

There is unnecessary fear and feeling of guilt regarding some aspects of this country's life. A "synthetic" nation, formed as Canada was by round-table discussion, is not consequently worse than another. Nor need we feel guilty because our national consciousness seems, by comparison, underdeveloped: we have not experienced the threats and pressures that have aroused nationalism elsewhere. There is much to unite us: banks, Government, schools, trade unions, etc. New Canadians need to know about these uniting factors in our community. They will be voters. They will carry on and develop the processes that have been going forward since Confederation and they will make their own contributions. Let us recognize our relative freedom from entrenched prejudice and our freedom for all to take an active part in building this country.

DRAFT OUTLINE FOR DISCUSSION

May 5, 1953, 8 - 10 p.m.

at

PLENARY SESSION

OBJECTIVES: GOOD CITIZENSHIP

A. What is Good Citizenship?

- (i) belief in government on the democratic basis
- (ii) recognition of the minority groups as part of the Canadian "mosaic"
- (iii) equal rights for all living in Canada
- (iv) free speech within the limits prescribed in the public law
- (v) agreement that Canada cannot live in isolation but must take its part in the solution of world problems
- (vi) participation in the organic life of the community
- (vii) recognition that the New World is made up of immigrant stock (give or take several generations)
- (viii) our Western tradition of the dignity and worth of ourselves and our fellow man.

B. What is the goal of work with newcomers?

Is it integration?

Is integration the sum total of all the goals of Canadian citizenship?

C. How do newcomers arrive at good citizenship?

- (i) by the continuous dissemination of knowledge of what is good citizenship
- (ii) through the acceptance of newcomers by Canadians as part of normal Canadian life
- (iii) on the basis of the acceptance by the newcomer of his new homeland with whatever help native-born Canadians can give in enabling him to do this

D. What is the common bond of integration?

- (i) is it profitable to look for a common bond?
- (ii) is it a firm belief that the connotation of citizenship is the one common concept which is a continuous process making for a meaningful civilization in Canada?
- (iii) is loyalty (not jingoism) another common bond or is loyalty inherent in citizenship?

- (iv) is it acceptance of the fact that honest criticism at all times is an "inalienable" right?

METHODS OF ENABLING PEOPLE TO BE GOOD CITIZENS:

- A. A dynamic and imaginative government department whose job it is to accept the basic ideas of Canadian citizenship as a part of government routine as other functions (revenue, labour, resources, justice, etc.)
- B. Leadership at national, provincial and community levels to propagate theme of Canadian citizenship.
- C. Research, programme, communication techniques, to study elements of citizenship and to implement the ideas towards the goals above outlined.
- D. Acceptance of this leadership role by voluntary agencies.
- E. Government sponsored seminars to "talk it out", (such as the May 3-6, 1953, at Scarboro, Ont.)
- F. Other methods?

CONCLUSIONS:

- a strict definition of terms may not be necessary.
- a list of stated objectives and purposes may be all that is necessary.
- Carl Sandburg may have given us the lead: "The people is every man, everybody. Everybody is you and me and all others. What everybody says is what we all say. And what is it we all say?"
- the answer to Sandburg's question is what this seminar will find.

N.B.

This draft outline has been prepared at the suggestion of the steering committee as a basis for discussion at the Co-ordination Commission session. It should be recognized that:

- (a) it is not comprehensive
- (b) that it was quickly prepared simply as a guide
- (c) it may be rejected in whole or in part
- (d) it has not avoided controversial topics

CONCLUDING STATEMENT BY THE CHAIRMAN OF THE SEMINAR

The Department of Citizenship and Immigration is to be congratulated on holding the first national seminar on the inter-related problems of immigration and citizenship. The very careful planning and the very careful selection of those attending contributed greatly to its success. There were present, in addition to representatives of the Government departments most concerned, a good representation of individuals with knowledge and experience of both the immediate and long-range problems; - knowledge and experience gained from dealing with those problems as members of a host of national voluntary organizations. There were those whose approach to the problems was immediate and practical and there were a few whose primary concern was policy and theory. There was good representation of both French-speaking and English-speaking groups and of new and old Canadians. As a consequence, there were few, if any, aspects of the problems not touched upon. There were, of course, many inadequately dealt with, primarily because of time limitations.

It has been noted in the reports of the commissions that discussion alternated between techniques and principles. In the daily commissions consideration was very largely given over to the details of reception and early treatment, programmes and materials, training for leadership, and research, even though considerations or principle could naturally not be excluded. In the plenary sessions the major emphasis was on the nature and objectives of Canadian society, the attitudes and duties of new Canadians and those of old Canadians and the differences between the concept of integration as opposed to that of assimilation. There were those who espoused the point of view that it was important for new Canadians to know enough of the history and nature of the Canadian family so they would know what they wanted to change or support, and so that they would not just assume that Canada should become more like their homeland. There were those who felt that more stress should be laid on the conditioning of old Canadians for the reception and acceptance of new Canadians. There were those who felt that we needed a clear-cut and crystallized "creed" for the Canadian family and those who felt that popular creeds over-simplify the issues and make for inflexibility. There were those who felt that the objective of citizenship education was "education for democracy" and for the preservation of the "Canadian way of life" and there were those who were alarmed by the degree to which, in our day, the concept of democracy could become rigid and limiting, and serve partisan political purposes. These for the most part wanted to go back to the "spiritual" concepts out of which the ideas of the democratic society developed and they stressed the basic values of tolerance for unpopular views, freedom of speech and inquiry, liberty of conscience, etc. There were those who felt that much discussion of abstractions was a waste of time and that we should stick to the Canadian citizen and his problems. There were those who felt that the problems of the Canadian citizen could only be tackled in relation to some fairly clear ideas about the nature and purposes of our society.

There were, however, few, if any, who held completely opposite points of view. It was always a matter of degree. The discussion certainly

served to expose the individual's own point of view and to modify it in relation to that of others who had also given much consideration to the problems. In that respect a very representative cross section of Canadian opinion did, I think, re-examine its preconceptions about the basis of Canadian society, about the French-English speaking relationship and about the French-English speaking relationship to the new Canadian.

When the individual commissions had finished such detailed examination as was possible in the short time at their disposal there were, of course, many aspects of the total problem which remained unresolved. There were, on the other hand, some aspects which were resolvable and these were embodied in the form of resolutions to the final plenary session. These resolutions are appended and deserve widespread discussion and attention. Already all of them have been drawn to the attention of the appropriate authorities. Resolutions (1) and (2) make recommendations to the sponsoring department and it is hoped that the department will see its way clear to making better integrated and more effective use of the voluntary agencies at the ports of entry. One of the things which became crystal-clear at the seminar was that the voluntary principle in Canadian society is very strong and that there is no disposition on the part of the representative Canadians present to look to the Government for more than the basic facilities and services necessary to enlist and make use of the widest possible participation on the part of voluntary groups and organizations. Resolution (3) has already been drawn to the attention of the Canadian Welfare Council. The fourth resolution, which recommended that family allowances be made available to new Canadians as soon as administratively possible after their arrival was, in the opinion of the seminar, a very necessary and urgent one and it is hoped that the Minister of Health and Welfare will give consideration to it as soon as possible.

Of the remaining resolutions, those which are addressed primarily to the Department of Citizenship and Immigration have been promised early and full consideration. Others, notably resolution No. 15 and the two resolutions advocating the early establishment of the Canada Council require support from voluntary and private bodies, and it was the hope of the seminar that the individuals there would draw these, and other matters of importance to an active and participating citizenry, to the attention of the local groups to which they belong, in order that we may achieve a more complete programme for the reception and integration of new Canadians.

To me, the whole seminar was worthwhile. It is, I think, important to reach agreement on those points which can be agreed upon and press for their implementation. It is equally important that the forms of agreement should not be gone through and that resolutions should not be passed that are, in the opinion of the constituent members, unworkable or premature, or which do not adequately cover the total problem. In this respect the seminar was also most successful. There was no disposition on the part of those present to want to "ask for the moon" and there was every disposition to want to be careful and thoughtful in the requests which were being made of public or private bodies. There were many problems left unresolved. These remained for further consideration and I would like to suggest that some of these merit further discussion by smaller groups than the total

seminar and there are also some of them which, it seems to me, will require further consideration by a representative assembly of the size of the seminar. I would hope, for example, that representatives of the voluntary agencies most concerned with the reception of new Canadians at the ports of entry might be called together to meet with the official representatives most concerned to review the efficiency and the practical friendliness of the reception proceedings. I would hope, further, that a standing committee on research in an advisory relationship to the Department would be set up to keep under review existing studies in this field and to stimulate through the appropriate agencies further studies, as they appear necessary and desirable. I would hope, also, that the impetus which was given to national consideration of the problems of citizenship by this seminar and the confidence which was engendered in the integrity and capacity of those responsible for our citizenship programme will be maintained by whatever means in the Department and members of the Steering Committee (on behalf of the seminar as a whole) think most advisable.

An excellent start has been made. It remains now to see that there is increased public consciousness of the problems, and patient and consistent working towards solutions.

Geoffrey Andrew.

APPENDIX "A"

RESOLUTIONS AND RECOMMENDATIONS
ADOPTED BY THE FINAL SESSION OF
THE SEMINAR ON CITIZENSHIP

RESOLUTION 1

It is recommended that the officials of the Department of Citizenship and Immigration initiate discussions with responsible voluntary agencies at the ports of Halifax, Saint John, Quebec and Montreal with a view to determining the present adequacy of the facilities and services necessary for the reception of immigrants and with a view to improving the facilities and services if that is found to be necessary and desirable.

RESOLUTION 2

Since there appears to be lack of co-operation among the private agencies and government departments at ports of entry, we recommend that there be additional staff appointments in the Department of Citizenship and Immigration of persons qualified to co-ordinate the work of voluntary agencies and government officials at ports of entry, i.e., Halifax, Saint John, Quebec and Montreal. We suggest that the qualifications be those of a trained social worker experienced in community organization with knowledge of all community resources and that adequate interpreter services be made available to such a person.

RESOLUTION 3

It is proposed that the Canadian Welfare Council, through its Family, Child and Public Welfare Divisions, give consideration to specific problems pertaining to immigrant welfare during the initial period of their adjustment.

RESOLUTION 4

As economic difficulties are particularly acute in the early months that the immigrants are in a new country, we recommend that Family Allowances be made available to new Canadians as soon as administratively possible after their arrival.

RESOLUTION 5

Since under the new agreements with the provinces the Federal Government is now giving financial aid in connection with provincial programmes of education of newcomers, we recommend that the Federal Government take up the matter of extending these education classes to cover the summer months.

RESOLUTION 6

Whereas various voluntary organizations, ethnic and other have in the past done very valuable work in the integration of newcomers into the

Canadian way of life, and

Whereas this Commission is of the opinion that one of the most successful ways of approach to the problem of citizenship building and the development of leadership in the democratic way is through these organizations, and

Recognizing that they provide the most direct and natural access to the newcomer.

This Conference recommends to the Canadian Citizenship Branch that this type of co-operative work be encouraged and extended.

The Conference further recommends that as far as possible all voluntary organizations, ethnic and other, provide means through groups or committees to which representative newcomers are invited in order that they be afforded ample opportunity to contribute to discussion on Canadian citizenship and participate in the evolution of the Canadian democratic way of life.

RESOLUTION 7

That this conference request that the Citizenship Branch of the Department of Citizenship and Immigration consider giving grants to organizations for use in their work of the promotion of citizenship education.

RESOLUTION 8

It is recommended that the Citizenship Branch maintain an information centre for the provision of material for the use of voluntary agencies engaged in citizenship education.

RESOLUTION 9

Preamble

The Commission on Research of the National Seminar on Citizenship, convened under the auspices of the Department of Citizenship and Immigration from May 4-6, 1953, believes that the Dominion Bureau of Statistics has collected, in the course of the 1951 Census and the Labour Force Survey particularly, statistical data of considerable significance for those engaged in research in citizenship and immigration;

Resolution

Therefore be it resolved that the D.B.S. be requested to consider the advisability of undertaking a thorough analysis and publication of the Census and other data relevant for research work in these and related fields; and

That the research workers in these areas should advise the D.B.S. of their interest in and requirements for the statistical information and analysis available from the Bureau.

RESOLUTION 10

Preamble

Research in citizenship and immigration requires deliberate planning for four reasons:

- (1) to delineate the problems
- (2) to determine priorities
- (3) to ensure the most effective use of the limited personnel available
- (4) to ensure that adequate funds are available

Government departments and other agencies concerned with the development of policy and evaluation of programmes require theoretical, exploratory, experimental research: some of this they can do themselves. Some they will attempt to secure by engaging specialized research personnel (1) by direct negotiation with the researcher involved, or (2) by contract with a university or other research organization, or (3) by grants -- leaving the individual or institution full freedom on the research itself and publication of the results.

Resolution

Be it therefore resolved that

- (a) The Department of Citizenship and Immigration, after appropriate consultations, should create an adequate and representative Research Panel or Advisory Committee to:
 - (1) draw up a list of problems and recommend priorities,
 - (2) recommend which kind of arrangement for research seems most appropriate in each case, and
 - (3) recommend terms of reference calculated to ensure a balance between the scientific independence and the social responsibility of the research worker.
- (b) The following topics were pointed out as problems, but there was not enough time to give them adequate attention: the need for the co-ordination of small pieces of research already done, and being done; the need for more long-term planning of research in view of long-term problems; the need to set up experimental research, so that policies undertaken for new Canadians could be tested and a more reliable understanding of the efficacy of certain policies could be achieved; the need for more basic research on the more fundamental nature of integration and group relations;

the need for more and better trained research workers to supplement both the basic research of universities and the practical research of voluntary organizations; the need for more support for the publication of findings; the need for research into integrating the immigrants into the whole community, and for studying the social integration within communities as a whole.

RESOLUTION 11

Preamble

In view of the great dearth of research in the area of human resources and human relationships in Canada, and in view of the pre-occupation of the National Research Council, with physical resources, and in view of the urgency of the problems we face in these areas

Resolution

Be it therefore resolved that the Government set up the Canada Council recommended by the Massey Commission, one of the main concerns of which should be to aid research in the field of social sciences, specifically such problem areas as are important to Citizenship and Immigration.

RESOLUTION 12

Whereas a wide programme of training activities for leadership now exists, sponsored separately and jointly by many organizations, and in connection with academic institutions, this seminar considers it undesirable to establish a super-structure to promote leadership training.

The fundamental point is that initiative for leadership training should remain and be encouraged at the local level rather than the national, with individual national organizations rather than with co-ordinating organizations.

Where need for training has been expressed, and seems to require co-ordinated discussion and/or action, this latter may be initiated (1) by any of our own organizations (2) by currently existing co-ordinating groups, e.g., C.A.A.E., C.C.C., J.P.C., etc. (3) by relevant government departments.

RESOLUTION 13

With respect to funds necessary to extend the work of our voluntary organizations, and recognizing that funds must continue to come as well from provincial government and private sources, we propose the following:

That in view of the obvious need for the development of informed democratic leadership and the stimulation of participant citizenship - among New and Old Canadians alike - it is urged that the government establish at as early a date as possible the Canada Council for the Encouragement of the Arts, Letters, Humanities and Social Sciences, which was recommended by the Massey Commission in order that assistance may be given to voluntary

agencies which are concerned with the development of democratic leadership and active citizenship.

RESOLUTION 14

The Seminar appreciates the supply of informative materials being made available by the Department of Citizenship and Immigration and recommends that additional funds should be made available to provide further needed materials for the development of leadership in the field of Citizenship, and that the distribution services of the Department, specially through the regional officers be augmented and also that increased use be made of the distribution network developed by the CAAE and other adult education groups.

RESOLUTION 15

Because of the interest internationally in Canadian governmental, educational, industrial, welfare and social institutions and services, and because of the contributions experienced Canadians can make to democratic institutions in under-developed countries and to the benefit of our own citizens on their return.

Therefore it is recommended that members of this conference draw to the attention of government, industry, education and other community leaders the desirability of being willing to make available the personnel needed.

RESOLUTION 16

Whereas it is agreed that the work of the Liaison Officers of the Citizenship Branch has been of tremendous value in assisting organizations; be it recommended that this service on the part of the Branch be extended, both in its present form, and in the promotion of demonstrations, and pilot and special projects in the field of citizenship.

RESOLUTION 17

The motion is that an expression of appreciation be extended to the Citizenship Branch for the leadership and assistance which its officers have made available to the community.

RESOLUTION 18

The participants of this Seminar report their deep appreciation to the Minister and Deputy Minister of Citizenship and Immigration for sponsoring this conference, devoted to the vital question of Canadian citizenship, and for their invitation to attend. They are also grateful for the hospitality extended to them which, indeed, has enhanced the value of the Seminar.

RESOLUTION 19

This conference also appreciates the devoted and talented work of

the Director of Citizenship and his staff whose intelligent understanding of the ideas and purposes of this conference and whose personal assistance to the participants were of immeasurable value.

RESOLUTION 20

This conference took place in established natural beauty away from the strain and pressure of city hotels and the staff of the Guild Inn is warmly commended for their solicitude for the comfort of the participants.

RECOMMENDATION I

The Commission recommended that an inventory of past and current research should be drawn up so as to facilitate the work of those engaged in research, and in order to prevent overlapping of effort. In order to accomplish this purpose they recommended that a committee be formed consisting of Col. Fortier, Dr. J.W. Watson, Mr. J. Robbins, Dr. C. Hendry and Prof. J-C. Falardeau to discuss the possibility of setting up an annual Social Research Register. This Register would be an inventory of all pertinent research in Canada. The committee should explore the possibility of financial backing for such a Register with the Social Science Research Council. If such a request does not lie within the jurisdiction of the Social Science Research Council, then, pending the setting up of a Canada Council (see Resolution II), the Department of Citizenship and Immigration should recommend that this project should be undertaken by the Research Panel outlined in Resolution 10.

RECOMMENDATION II

That the Citizenship Branch be asked to survey the existing facilities available for conferences throughout the country.

APPENDIX "B"

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